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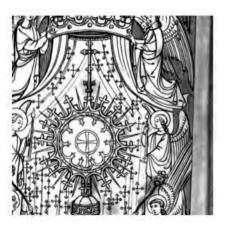
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#### APPROBATION.

reby approve of this Translation of ima Divota, or Devout Soul," and it to the faithful of our District.



# REV. DR. GENILL.

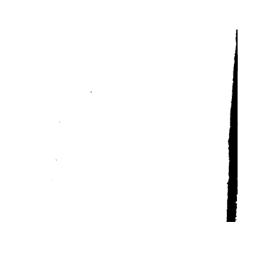
THIS NEW EDITION

OF THE

## ANIMA DIVOTA

AFFECTIONATELY INSCRIBED BY

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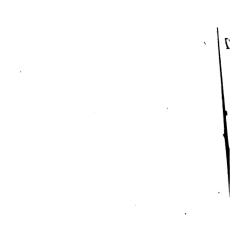
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### DEVOUT SOUL.

#### CONSIDERATION I

THE LOVE OF JESUS CHRIST FOR US IN THE INSTITUTION OF THE BLESSED EUCHARIST.

I.

oving father never shows so much tenderind affection towards his dear children as in his last moments he beholds them sorand weeping at his bedside, and rememhat in a short time he must leave "

a hope of seeing them nd give you a pledge take, in removable, this is my body; to this in removal, and do this in removal, and do this in removal, take, eat and drink, and do this in removal. of me. But my heart will not let this great grant me. be restricted to you alone, I will that all my fol-De resurceed to you mone, and that an my 10's.

Iowers in succeeding ages shall partake likewise. nuvers in succeeding ages sumit partiage ingewise.
I therefore make you priests, and give you power
to awain athers. That is manager of my that was t meretore make you priests, and give you power to ordain others, that in memory of me they make to ordain others, that in memory Trus shall I satisfy the same to the end of time. The with the chillist my love, which delights to be with the

Ah, what a miracle of love! what a wonderful condescension of God towards man! A God! an

condescension of God towards man; A God; and completent God, who has heaven for his throne, and earth for his transfer. and earth for his footstool, to whom angols min ister, and who has the stars of heaven and erown! An all-wise God, who, seated on a turn rebellions, and other crimes of the discont multitude, were instantly punished by war, ine, and pestilence; when the earth open swallow them alive; when fire descended heaven to consume them; and when ho flery serpents were sent to devour them; if, some one then had spoken thus to this pe "Know that this God, who is now so ter will show himself when the fulness of time c so mild, so loving, so tender towards men. clothed in human flesh, he will not only d

their love, but, more miraculous still, h become their food; he will enter into breast, he will nourish them with his bod will refresh them with his blood, and deify as it were, with his divinity; who would given credit to his words?" Yet we see in days what to this people would have seem possible—Jesus Christ, true God and true ed, in that love which is strong as death, strong separate you from all creatures, from all that me regard, from all that the world admires, fro your appetites, from yourself, that there may l

nothing left in you which shall hinder your living for Jesus in every thought, and desire, and affe tion of your heart. Let your heart beat for h love alone; let your will have no other object b Jesus, and let all your thoughts be directed Jesus. Let the hand labour and the foot mov only in his love and for his love. To obtain th love of loves renounce all those things which yo once loved, honour, ease, comfort; protest the you will have no honour but his contempt, I riches but his grace, no ease but his cross, no ol

ject but him alone, your Spouse, your only jo Have nothing to do with creatures but to call u on them with all your heart to love the Belove One. Fly all conversations which savour not him; cease all labour but that which pleases him cease every action which does not turn to his g

a degree of love which re, which I do not undernot be comprehended." ng of the holy Eucharist, f love "by excellence." a the Blessed Sacrament, hilip Neri, when receivmed on seeing the Bless-"Behold my love! beary Magdalen of Pazzi the day on which the first instituted, "the day Saint asked one of her had thought during the ed. "Upon the love of ed the Saint, "when we go no further, but are neditation of his love." ed the Sacrament of the

that a God could evince."

ion, of humility, .... now many years of our lives have no onscious of that inexplicable joy which over of Jesus feels in patient suffering! beings! how long shall we delay to victory to Jesus by sacrificing all to his ompare the great sacrifice which Jesus ually making for you, with any which is from you. If you be called on for a litfice, you should blush to refuse it. If for r, how happy are you! This then is the en God would begin your sanctification; n is the day of your bliss. Fix your eyes tabernacle wherein dwell your riches. pouse, your God sacrificed for you, and o him with that confidence and intimacy hich one friend speaks to another.

#### PREPARATION FOR COMMUNION.

y Lord and my God, true and only lover of

loved by all! O that I had power t all creatures to love thee as thou deservest good Jesus, grant that I may be a perfec am to thy holy love. o most amiable Redeemer, how I grieve for aving so much offended thee during my pas life! Thou hast even died for my salvation, and have despised thy grace and thy love. Un grateful thankless creature that I am! I repent

and grieve from my heart for having so outra geously offended thee. I hope that thou hast already pardoned me; but if not, O forgive me now

before I receive thee in this divine Sacrament

race and love. Give me that pure and ed soul, which is required in those who themselves at thy table. Make me forget ling which has not reference to thy holy

essed Virgin! O Mary, my mother! do yself give me thy Son. I would receive m thy hands. Tell him that I am thy, so that he may treat me with more affecd communicate to me more of his grace.

THANKSOLVING AFTER COMMUNION.

re is no prayer more pleasing to God, or seful to our souls, than that which we offer ommunion. St. Teresa says, that Jesus at that time places himself in our souls, as on a throne of mercy, and says to us, would you have me do for you!" As if e to say, "I am come for the special purconferring graces upon you. Ask whatmu wish, and it shall be granted."

a visit one so vile as I am. Accept the ring of my will, my liberty, and my From this day forward I will be no own, but thine, entirely thine.
ee, O adorable Saviour; and because I I am resolved to keep thy holy law in of my heart; because I love thee, I am ee at the sight of so many offences cominst thee, and burn with a desire of them in future.—Come, adversity, dantes—come, hunger, persecutions, and

les-come, hunger, persecutions, and -I defy and despise you all. Which of able to separate me from the love of is in Christ Jesus? Be thou alone. . my defence and my only fear. I life of tribulations, provided my tribendured for thee; I fear not even , provided I die in thee and for thee. o die is my gain, if, living and dying, y to thee, and persevere in thy holy - Tooms 41.

is those who insuit and despise ..... ly earthly object make me waver in my tions, or render me faithless to thy holy Complete the work thou hast begun in me. ly sanctifying me more and more. Place a upon my lins, so that they may never utter words which sayour of detraction, inde-, anger, pride, or falsehood. Preserve my rom vain and dangerous curiosity, and grant hey may henceforth weep bitterly over the es which are committed against thy Su-Majesty. Bless my heart, which thou hosen for thy habitation, and may it always e seat of thy grace. Never, O Lord, let me parated from thee! Give me the grace to er mindful of thy benefits, ever to appreciate naxims, ever to imitate thy example, to live thee, to die for thee, and to reign eternally thee in thy holy love.

ere pause a little, and ask for some particular

. despise me. Let me waver in my thiess to thy holy hast begun in me, "id more. Place a v may never utter

detraction, inde-

ed. Preserve my

sity, and grant terly over the minst thy Suwhich thou y it always

ord, let me ie grace to . to live

(Coreciate

And cause me to come to the Where, with the saints a praise thee For everlasting ages. Ame

Hide ine within thy wound

Never permit me to be sepa

From the malignant enemy

At the hour of my death ca

RJACULATIO:

1. Sweet heart of my Jesu

thee ever more and more. 2. What am 1, O Lord, that much, and that thou so desir me ?

3. Reign, O King of Heaver en it according to the o

THE LOVE OF JESUS CHRID.
IIMSELF ENTIRELY TO US IN THE BLESSED ....

Ι.

St. Augustine, when considering the greatn I the gift which Jesus Christ makes to us ne Holy Eucharist, was so enraptured at t hought, that he put forth his celebrated doctri hat God had exhausted in it, if we may so sper nis immense perfections. "God," (says the h doctor,) "is all-powerful, and can, as the Sci ture says, do whatever he wills in heaven or earth, in the sea, and in the depths thereof; he could create hundreds and thousands of wo each more beautiful than the other." Yet all his omnipotence he cannot impart to us : greater than this. God is most wise, and his dom has neither measure, nor bounds, nor bers. Yet with all his wisdom he cannot fluc - more excellent to give us than the -Anitely rich, and his tre

rink of thy bloom, nadness," remarks St. Au-is Christ did on that blessed may understand how much feed on my flesh and drink rtain that when Jesus Christ mise, some of his followers red, saying, "What language believe nor understand it; ted from him. Notwithstand-I not even imagine, has been ed by the ineffable love of Jeare you not more melted by the evout Soul, when you believe ch he gives you in the Euchaupon beholding his creatures, and on fire with the love of the ry Magdalen of Pazzi, when nd a beautiful flower, felt from her love to God, and said, "Our her love to Hought of creating his flower be-

in the Divine Sacrament! In this he give his whole body, together with his blood, his s and his divinity. Here he gives us his sacred manity, with all the merits of his mortal life; his divinity, with all the treasures of his wisd power, and infinite goodness." So that, says

John Chrysostom, Jesus Christ in giving us Holy Eucharist, gives us all that he possesse riches and excellence, and withholds noth O infinite love of God for man! O infinite cl ity of Jesus for our souls! Our Lord had g

reason to say at the marriage feast in Cana, w requested to change the water into wine, t rament make no impression let it not be said that you commit nfidelity and ingratitude towards so! No, resolve for the future to be rifice yourself to him in exchange for nfinite love by which he gives himto you in the Holy Eucharist. Reng for yourself in your sacrifice; for no gift but that of the heart; none thy his acceptance; and the heart is given him if any part is kept back, se then which you ought to offer to

ts in a sincere and entire casting of self into his arms; with determined to let him lead and guide you accordvill; you must not consider yourself as in any thing, but you must look upon entirely belonging to God, and wish rescuted have endured calumnies and reres, and martyrs have loved torments and. To please God the soul inspired by his, offers itself to be stripped of all things; suffer agony, infamy, and most cruel death. sase God is so glorious that we should preto every gain, to every pleasure, and to thing. Behold what it is to give pleasure to

#### III.

sider, O Devout Soul, that Jesus Christ has withdrawn the smallest particle of the gift which he gave at first of himself to all in the Blessed Eucharist. Far from this, in mass he renews the sacrifice of himself; he vs the gift of his whole self. "Behold I am you all days, even to the consummation of orld." Ah! ponder well these holy words, it breathe grace and love! Our good Jesus ises in these words, to remain with us till the

o iaith-... them over again of your repentance and sorrow! Il this grief and confusion avail you more efore? Call upon Jesus and beg his divine

nce: "If thou, O beloved Jesus, wilt not nd help me, who have so often mocked have no hope of escape from my misery!" nflame as much as possible your desire of enabled to remain faithful to him; exclaim he bottom of your afflicted heart, that now t you desire grace to persevere in your solutions. Remember that you cannot eater pleasure to Jesus than by showing ' thus inflamed with desire. Let this reincrease your confidence. If you know esire ardently, you will certainly obtain; the sweetest Mother of Jesus to assist er prayers, and conclude with an offerirself, which may include and renew all ch you have hitherto made.

ly never to offend thee more, was we are. rve thee faithfully. Ah, dear Jesus! and m I that thou shouldst invite me, and so tly desire me to receive thee! O immense O incomprehensible. O infinite love! A ives himself entirely to me! A God! My dost thou believe this! What dost thou! savest thou? O adorable Jesus, infinite, object worthy of all love, I love thee with y heart, I love thee above all things, I love more than myself, more than my life. Most Mary, assist me to love that God whom so much desirest to see loved.

st adorable Saviour, how much hast thou and suffered, that thou mightest come and thyself to me in this Sacrament! Being thou becamest man; all powerful, thou est thyself an infant; although the Lord of hou didst assume the condition of a servant; the bosom of the Eternal Father thou didst end into the womb of the Virgin, from heaa throne of glory to a illingly lay down my me.

I me with thy graces, and to unite thysen
With what great confidence should this
pire me! Most holy Virgin Mary, my
behold I am on the point of receiving
Would that I had the heart with which
dst communicate! Give me thy Jeans
rning, as thou gavest him to the shepherds,
the wise men in the cottage of Bethlehem.

### THANKSGIVING AFTER COMMUNION.

old, my God has come to visit me, my Sanow dwells within my breast, he is come to himself mine, and me his; so that Jesus is entirely to me, and I entirely to Jesus ite goodness! O infinite mercy! O infiove! A God unites himself to me, and himself entirely mine! That God, against I have so often rebelled, and whom I have times offended in the vilest manner.

DIAIN for me Lucas you, that I may worthily now ...

our beloved Lord, who dwells, by an exe condescension, within my poor soul.

ilectus meus mihi, et ego illi." (Cant. 2.) eloved is entirely mine, and I am entirely If a king were to come and visit a poor nerd-boy in the midst of his flock, what t he offer him but the flock itself! Since , O divine King, thou art come to visit the house of my soul, I offer thee the dwelling, ther with my whole self, my liberty, and my

. Thou hast given thyself entirely to me. . I give myself entirely to thee. I wish not ceforward to be at my own disposal, I wish be thine, wholly thine. May my senses be ne, so that I may make use of them only to e thee pleasure. And what greater happiness 1 be enjoyed, says St. Peter of Alcantara, than it of pleasing thee, my most adorable, most ing, most bountiful God! I devote to thee my

only in recalling to

ming what is most pleasin holy Mary, present this my adorable Trinity, with this ent it; pray that it may be for obtain for me the grace to be est and bountiful Jesus until de soul of Christ, sanctify me, &c.

Inflame me, O Lord, with the my sins, O Lord,

HR LOVE OF JESUS CHRIST FOR US IN HAVING STITUTED THE HOLY EUCHARIST AS A COMPENDI-I OF ALL THE WORKS OF HIS INFINITE GOODNESS ID MERCY.

I.

HE prophet David, speaking prophetically of Blessed Eucharist, says, that the Lord coled, as it were, therein a compendium of all most wonderful and stupendous operations ch he has ever performed to benefit those ) fear him. "He has made a remembrance of wonderful works; being a merciful and grais Lord, he has given food to them that fear "." Psalm cx. 4. To be convinced of this th we need but revolve briefly in our minds wonderful works of God for us. ontemplate then, O Devout Soul, the Lord ending his omnipotent hand over the awful a of nothingness. At his word alone the light ats forth, the vault of heaven is spread abroad,

.....u the \_ may almost call it a cona: for if God for one moment withhis providential arm, or diverted ving eye, we should instantly return mess from which he drew us. But miracle compared to that of the ment, by which he preserves not e. our miserable and decaying exisr spiritual life, which surpasses the ellence, even as heaven surpasses soul the body! The Eucharistic such power, that he who receives obtains strength and support, and of God himself. "He who eateth aviour, "the same also shall live inducat me, et ipse vivet propter me.

# II.

hings raise your soul to the more

caned wise men from the Last, to oner ir richest gifts. He went as a pilgrim and into Egypt; as an artisan he laboured in hop; as a wise man he disputed with the It was indeed a charming mystery to the eternal wisdom of the Father assumousand forms to captivate the love of man. nake himself all things to all men. But ater are the wonders he performs in the ent of the Eucharist, where, not at one to one person, but till the comsummation ings, to all the faithful of every condition himself, and makes himself all things to

he may gain all to his love. He may be

to those which he every day Holy Sacrament! The profanaristians commit by countempt, by verence to this sacrament of love, g, that they exceed in comparison in he suffered during his passion the cross. In fact, the agony in

s contempt at the tribunals, the pillar, the crowning with thorns, lows, the nails, and the cross, all leath. But the contempt and e endures in the Blessed Sacrarepeated, and will be so till the at he suffered in his passion was as the price of his redemption : which he receives in the Blessed om serving towards man's reipedes it. In his passion Jesus om those who knew him not; ient he suffers from the

ingly great. " Lyo eto merces tua magna nin Now, the Sacrament of the Eucharist is a ple of this great reward, which he now bestows all those who worthily receive him at his h table. He himself tells us this: "He who my flesh and drinks my blood has eternal li

" Qui manducat meam carnem et bibit meum san nem, habet vitam æternam." Observe, he does

say shall have life eternal, but has at present e

nal life. Our Lord speaks thus from the certain those have of attaining eternal life who wink his blood with devout disp

he has the bond in

# PREPARATION FOR COMMUNION.

sus! how great is thy condescension. r to so miserable a creature as I am! rvel! A God descends from heaven als his majesty under the unostentatious read and wine! O! how true it is, my t, having loved men, thou didst in a manner manifest this love, at the close by instituting this divine Sacrament! O my God, how good thou art, and I am enamoured, and burn with ardent loving and pleasing thee; but I have th to do so without thy help. Make Lord, to the whole earth, thy great l immense bounty. I have been an obpel to thy law and to thy love. Supply eficient in me, so that I may love thee ly, at least as much as I have offended

st periect continuous ...... ate in me a clean heart. Renew within my it that beauteous innocence which may enable to receive thee worthily, love thee fervently I constantly until death. To engage thee to don my faults, I now put into thy hands all injuries committed against me by my neighir-and pray thee to forget them, as I desire ou shouldst forget mine: yea, confer upon my enders as many blessings as they have inflicted ils on me. I protest that I will always love r neighbour as myself, and study his advantage I would my own. What hope, what confidence, y I not anticipate from thy visit, my dearest edeemer! What blessings may I not expect om thy great bounty and condescension, reiving, as I now do, the source of all good! Be mforted, my soul! however great thy miseries ay be, thy Jesus comes to relieve, to console. id to enrich thee with the treasures of his

ercy. O Giver of all good, my most merciful Jesus, I

### THANKSGIVING AFTER COMMUNION.

lorable Majesty of my God, in whose pree every thing, however great in heaven and arth, is as nothing, what can I do in thy pree but humble myself in the depth of my ry and unworthiness, offer thee the adoraand homage of the angels, saints, and all tures, and confess with them, that thou alone holy, thou alone art Lord, thou alone art ted above all, to thee alone are due honour. zlory, and salvation, and benediction, through ess ages? Sacred host, I adore thee within How much am I indebted to thee, my tor, for having visited so poor a creature! heart will not suffice to praise thee, nor one ie to exalt thy bounty. I have no desire to henceforth for myself, but wish that thou. est Jesus, mayest live in my heart. Thou ntirely mine, and I would be entirely thine

ver. Never will I, dearest Redeemer, forget

the world, and will couraysay, that I may lead a life
ly divine doctrines. I will
liabolical suggestions, and
lo art the only source of
ernal blessing. Most loving
the midst of my heart. In
the love of thee, I make
eching thee that they may
sight; and to render them
t me thy holy grace, and
violate them. Yea, rather

art poverty is changed appiness, earth into heaven. ower which thou hast over s invested by, and if I may ression, made one with thy s absolute Lord and Master, ver displeases, and enrich it s thee. Reanimate, O Lord, cal what is infirm; invigorate m what is cold; irrigate what lat is sterile. I have, dearest one more grace, that thou wilt n me the tepidity with which thee on the present occasion.
Lord, and grant me the grace lore worthly in future. sanctify me, &c.

EJACULATIONS.

tord thy holy love and grace,

T.

MAGINE to yourself, O Devout Soul, that you old Jesus Christ in the very act of instituting Blessed Sacrament: behold him seated at the le surrounded by the beloved circle of his dises. He knows that in a few hours he shall be rayed, bound, imprisoned, and on the followday barbarously insulted and put to death: ertheless this evening his countenance is as ene as ever, his looks as tender, his smile as et. his cheek as fresh. See him, he raises his tle eyes to heaven beaming with a wondrous it. His divine countenance beams with more in its usual brightness, breathing into all an of Paradise, which enamours, enchants, sub-O who can see the ardent fire which connes his heart! Let us learn from his own rds, which can alone interpret his heart faithwere that thou \_ mem! Did they not cruelly entrance into their houses even before and at thy death have they not nailed infamous cross? Did they not oppress scorn, with insults, with blows? And n hast thou received for all the benefits conferred upon them? for having sick, fed the hungry, given sight to hearing to the deaf, and life to the dead? ontempt, insult, calumny! And thou. dost thou still burn with the desire of a the great gift of thyself? Ah, dear what say you? Does not Christ rou i

11.

may obtain a more clear knowledge ove of Jesus in giving himself to us rist, meditate, O Devout Soul, upon ulars of the justitution of "".

LIESO PIOPAGES ... nah to the son of David! blessed is he was ware in the name of the Lord!" Had he given himself to be their food at that time he would have shown his ardent love for them, yet it might have seemed that he had been induced to do so by the popular acclamations. Therefore did he choose that night and hour in which the impious synagogue were preparing arms and ropes, manacles and chains, and were giving orders necessary for his being placed in their hands, that they might barbarously murder him in great haste. In the hour that men were preparing scourges, thorns, and the cross to destroy him, our

beloved Lord was giving, as the last pledge of his love, his flesh to eat. In qua nocte tradebatur, whilst the impious priests were conspiring against him, whilst his false disciple was betraying him, and whilst a horrible place of execution was being prepared for him, he completed the greatest work of his love for men by giving them upon earth the best and highest gift of Paradise!

ider again another proof of the great affec-Jesus Christ for us in the Holy Eucharist. o is wisdom itself, foresaw all the ill-treatwhich he should receive from ungrateful this sacrament of love. He foresaw th e insults, the outrageous abuse, the frightrileges which history records: temples ed. altars overthrown, priests massacred, y places defiled, and (Oh, God! I shudder rate) the Sacred Host itself scattered on or, trodden under-foot, and even given for dogs and other unclean animals! He v too the black ingratitude of many Chrisrho, preferring to this celestial food the ots of Egypt, would despise, undervalue, trage it by their immodesty, irreverence, her frightful crimes, which they would

ards thee? Thou art my Creator, my Father, Redeemer, my chief and only Good. Ah, y wouldst thou die—why sacrifice thyself up a cross for me? Why institute this Sacrament love, and continually offer thyself in sacrifice me? I know, dear Jesus, I know the moe. Thou lovest me exceedingly; and there hast thou wrought such stupendous wonders. unexampled love? O truly ineffable condension! Begone, then, from my heart, all rthly affections; I detest, I abhor you; make om for the love of Jesus, to whom I consecrate

y whole heart for ever.

Angels in heaven, most holy Mary, obtain for e a heart like thine own, so that in future I also

ay burn with love for Jesus.

### PRAYER OF ST. THOMAS AQUINAS.

Omnipotent and Eternal God, behold I ap-

, thou delay, dear Jesus, ...

O Bread of Angels! O Manna ot I'm. hope, my comfort, my life, my all; to nourish me with thy immaculate eplenish me with thy Holy Spirit, and ne entirely thine. My heart sighs after Oh! that I could receive thee with love, that lively faith, those holy disporith which thy most Holy Mother resee into her bosom. To supply in some for my unworthiness, I offer to thee, dear 1 union with thine own, the merits of thy trable mother, and of such souls as are ar to thee. Come, then, delay no longer; d take possession of my soul; erect in my throne, on which, by thy love, thou maya for ever.

### THANKSGIVING AFTER COMMUNION.

O my Soul, with all thy facul-

and drawn me to perdition. Now I reno
them all, my Jesus, to reunite myself to the
be for ever entirely thine. I renounce the tr
erous friendships of the world, in order hence
to esteem thy friendship alone. I renounce
deceitful riches of the world, that I may be
truly rich with thy grace. I renounce the
honours of the world, for the glorious prerog
of being thy disciple and child. Finally,
nounce all carnal delights and fleeting sait
tions here below, to repose all my consolati

Good.

thee, to possess thee for ever, my true and

Perfect. dear Jesus, the designs of mercy v caused thee to descend from thy throne of into this wretched habitation. My dear Lor to not content with having given me thy v ١. self: give me also the treasures and graces w ... thou bringest along with thee. Thou who, di thy mortal life, gavest sight to the blind, cler the lepers, healed the sick, and sanctified sin T.c ώĽ exert in my favour that virtue, which is al ٠,٠ intent on conferring blessings on those, who, a lively faith, fly to thee. Behold at thy fe `t-a. • my God, a poor blind man, give him sight hold a leper, covered with the disgusting let of sin-cleanse him; behold one afflicted

- 1. O Lord, what wilt thou have me to
- 2. Accept of my will, O Lord, I g
- 3. Give me, O Lord, thy love, and then ne what thou wilt.

#### MAXIMS.

1. He who loves the earth is a man and he who loves heaven is a heavenly

2. He who is ambitious of earthly he never become a spiritual man.

3. The Saints studied to be, not saints.

# CONSIDERATION V.

THE LOVE OF JESUS CHRIST FOR US

more loving, more ch he annihilates himself, as s himself into food that he us, and unite to himself the " "What a miracle!" exrysostom. "This great God, ngels dare not lift up their to us, and in such a manner h him one body and one soul. roceeds this saint, "ever fed own blood! Even mothers to nurses to be fed. But Jein the Sacrament with his own s us to him, that by this union h him, and he with us. "Ah," e Justinian in astonishment, y love for us, O sweet Jesus! unite us so intimately to thyh us but one heart." Do I benat I am, in this mystery ! Yes, lod! I do believe! But how to such a love if I

d! O treacherous puncture a me in exchange?

n me in exchange?

are pause a little, Devout Soul, and compare
value of this intimate possession of the love of
with that of any of the objects which cause
tepidity, and deprive thee of the knowledge
nd relish for so much blessedness. Make genis resolutions, ask for great light and grace,
conclude this point by an entire renunciation
our self-love, and an absolute offering of your
rt to the desires and intentions of the most
ing and amiable heart of your divine spouse.

# II.

When king Solomon had built the temple of a Lord, seized with the greatest astonishment exclaimed, "How is it possible that Go ould inhabit the earth with men! If the hea ns cannot contain thee, how then shalt tho

him to be a relation to one of the ..... him his name. To this inquiry he an-Tell me your name first, and then I you mine." "Well," replied the Saint,

Tell me your name first, and then I ou mine." "Well," replied the Saint, alled Teresa of Jesus." "Then," said a smiling sweetly, his countenance being ad with a beam of Divine Light, "and led Jesus of Teresa," and disappeared.

ion of Teresa and Jesus is a figure of that akes place between you and Jesus, when seive him devoutly in the Holy Communihen is formed between you and Jesus such that, as the scripture expresses it, "You in him, and he in you." "He that eats

in him, and he in you." "He that eats sh and drinks my blood," says our Lord, ins in me and I in him." And does it apply you a small happiness to be united to by so strict a union! We read in the ret that the centurion considered himself ""he woman in the Gospel, "the woman in the Gospel, the most his ser-

1.

onsider moreover, O Devout Soul, that Je ist in the blessed Sacrament unites hims only to our souls by means of his grace, I our bodies also by means of his sacred fle this union the Saints speak as of a wonder racle, calling it a natural, substantial, and r ion with the body of the Saviour. St. Je rysostom ventures to say that our misers dy is so united to the body of Jesus Chi at of two bodies one only is made. None eak more strongly of the strict union which med between us and the word made flest is august Sacrament, than St. Cyril of Alex ia, who makes use of the following strong c rison. "Take a piece of wax," says he, " se it to the fire and melt it; then take ano id do the same with it; let them both run ther into the same vessel; and who can di

All should so live that they laily. But, alas! what are the ross the attention of many, even themselves upon this bread of Christ into intimate union with What are they doing! Their ndering, they are thinking of nterests, and their minds and way from him. But this is not se are still worse who dare apply with sacrilegious hearts, and lithy lips the bread of Angels.

filthy lips the bread of Angels, s are in the hands of the devil. sh union do these monsters make full of filth and wickedness, and nost holy of all hearts! O pious il, let your tears flow like founeyes, to bewail the awful injury t of Jesus receives from his un-1. For those who thus contemp--- and tread him under-foot are uls thas convinced me, now powers.

e of this Sacrament to confirm the soul in all, to preserve it from all evil, to console it, in one word to deify it, as it were, even in world, if it be received with faith, with by, and with deep devotion. Live, Jesus!"

### PREPARATION FOR COMMUNION.

ow great, O my God, is thy goodness towards
Not content with creating me in preference
o many who would have served thee more
ifully, with redeeming me at the price of thy
d notwithstanding my ingratitude, with
serving me after so many sins by which I
e deserved hell, with bestowing blessings
me despite of my repeated abuse of them;
a desirest this morning to nourish me with
own body, and refresh me with thy own
st sacred blood. Not content with becommy companion by thy birth, my model by

th
Come, dear Jesus, into my soul, which define with all its strength! As the hart after the fountains of water, to quench its to does my soul long to be united to thee, be I firmly hope that thy visit will establish reign of thy holy grace in my soul, and will secure pledge of my possessing one day the dom of thy glory, with the Suints and Ang Quemadmodum desiderat cervus ad fontes aquatia desiderat anima mea ad to Deus. Come, to my soul, O supersubstantial bread!—infiner more precious than the manna with which didst feed thy people in the desert!—Come.

rgin, Holy Simeon took thy innee into his arms; O permit me same; but before thou presenter him to his Eternal Father, as iation for my manifold crimes.

ving him to compassion for the of my poor soul: then, O most im to me, and, whilst thou preim that I am thy devoted sernay willingly unite himself to.

ces upon me.

ING AFTER COMMUNION.

and I am his:"

mini, et ego illi. I at length have he object of my love, the source of all my tion, the treasures of my soul, the joy of s, the happiness of my heart, the begind the end of my life; in a word, my sweetus. I no longer envy, O Lord, the Shennd the Magi, who adored thee as an infant stable of Bethlehem. More fortunate than have not only received thee upon my but do really possess thee at this moment my poor soul, glorious and triumphant as , seated at the right-hand of thy Heavenly Angels of Heaven, who continually ashe throne of the Eternal, descend, apand joyfully pay homage to your king. taken possession of my heart. In your canticles, sing the praises of this loving o is the continual source of your blessd the eternal joy of Paradise. Light up rt, dearest Jesus, the glowing flame of ove-that love which thou

to separate me from the love of my Lord and Saviour Jesus Christ.

### PRAYER OF ST. THOMAS AQUINAS.

I thank thee, Omnipotent Father and Eternal God, for having deigned to feed me, thy sinful and unworthy servant, with the most precious body and blood of thy only-begotten Son. I beseech thee, that this communion add not to the number of my sins, and draw not down thy chastisements upon me; let it rather be an efficacious means of obtaining pardon; may it enable me to credicate all my vicious inclinations and to see

stows abundant graces on those who use of them.
ithdraws his graces from those who

ful silence follows upon the neglect calls; and an appalling darkness use of its lights.

# CONSIDERATION VI.

)VE OF JESUS CHRIST FOR US IN IN-THE HOLY EUCHARIST TO ENRICH US GRACE.

I,

st instituted the Holy Eucharist to

(IIII) HITE, pent up ... .. ..... y of similitude, compare this to Jesus in the ssed Sacrament, and suppose, according to mode of understanding, that his infinitely ing heart suffers inexplicably from the excess graces contained therein, and that no one, by ng for them, will relieve its pain. Jesus upon occasion, with heart inflamed with love, thus iressed an affectionate soul: "My heart cancontain itself, by reason of the desire I feel communicating myself to the faithful. Dearest ld, relieve me, in some degree, of the weight ich oppresses me. Publish, and cause to be de known throughout the world, that I will t no limits to the infusion of my graces into a souls of those who come to seek them." As nother suffering from too great a repletion of lk. is grateful to the babe that relieves her, so e loving Jesus expresses himself as thankful to ose who come to draw from his most Blessed crament the celestial milk of his holy grace. i uhera mea potabamini. Father Alvarez saw

ys present, always ready, always at your seal. Whom then have you to blame, O out Soul, for your coldness and tepidity in ways of God! Accuse only your own indoe and sluggishness in making use of this unial remedy. "O foolish and wretched people is world," said St. Augustine, "where do fix in search of happiness! Carnet Leave

fly in search of happiness? Come to Jesus, only can enrich you with his graces, and e you truly happy. He who is the fulness I bliss alone knows how to fill the longings mr heart." Be not deterred, O Devout Soul, nding yourself a miscrable sinner. Raise eyes by the light of faith to that adorable anity, which, though veiled under the Sacratal species, resides upon the Throne of Heaand say, with St. Ambrose, " Behold to what , has Jesus Christ raised my blood and my flesh! I reign, as it were, through him and him in heaven, and shall I fear to ask all things from his loving heart ?"

s of salvation : up .... strengthening food, by virtue or war-

traverse the desert of this world and attain the holy Mountain of God, and behold him

i, and enjoy him in glory everlasting. What dness! what love! what tenderness! We eatly extol the love of Jonathan for David, beuse he one day despoiled himself of his mantle id his other vestments, and presented them to avid with his sword, his bow, and his military elt; but what are these gifts compared to that I Jesus Christ in the Blessed Eucharist, in which,

as in a figure, but face to face, as he is in himogether with himself, he endows us with all his reasures? O how sweet, generous, and tender is he heart of Jesus! Why then, my soul, dost

thou so easily abandon thyself to sorrow and tribulation? Approach thy Lord, and wait for his consolations in peace; remember that during his whole life he neither thought, nor prayed, nor aboured, nor suffered, but for the good of souls.

-monts, shed tears.

OT STATES OF THE ur last resource. If you ..... at in him you would find your your temptations, in your sadloubts, in your weakness, you sought it in creatures, in inwn senses, in gratifying your Examine with diligence the negh you have treated this beloved n instantly to repair it. 2nd. You you apply to Jesus in the Sacralimated by a sincere desire of rehim the graces which you want. ne heart is well acquainted with dden sentiments, and sees that in of suing for the grace of his love, a feeble desire of receiving the gift; to have the grace to renounce your creatures; that whilst your lips you secretly dread the hatred of love of humiliations, the renuncia-Inflame therefore -- desire of ially with us, and we lence to creatures even more vile una.

s! Ah, it is not humility which thus keeps ack from him, but the little love we bear to and the imperfect knowledge we have of the nt of his love for us. Ah, divine, and loving, most beloved heart of my dear Jesus, let it so no longer! Lay open your sorrows, your ferings, your wants, your whole heart to him; knows not how to reject a suffering but ferat and confiding heart.

## PREPARATION FOR COMMUNION.

O immaculate Lamb, sacrificed for us on the ross, remember that I am one of those souls hich thou hast redeemed by so many sorrows ad by thy own death. Since thou desirest to ive thyself entirely to me this morning in the loly Communion, grant, O Lord, that I may a wholly thine. I give myself wholly to

-hat thou wilt. I no longer

ch have I offended thee !- Peccavi in coram te! I have sinned, and that too in t impious and reckless manner. Non sum ocari filius tuus. I do not deserve even the son: to number me among thy servants e to treat me better than I merit. Far. from dealing with me according to my thou preparest for me the most delicious : thou callest forth the sweetest music of is, to celebrate the happy moment of thy into my bosom; thou openest the wounds eart to receive me. Ah, tender Father!

d Jesus! Why do I not fall dead at thy having offended thee! Why was I not offended thee struck by thy lightnings ? h have I offended thee, my dear Lord, h have I despised thee. Rather let me

lousand deaths than presume to offend re. But, alas! thou knowest, O God, and know too well, by fatal experience, how resolutions are to be relied upon. Do oul! Say at least one woru, that so I may endered worthy. No, my Lord, I deserve not recious a favour, although I well know thy ity is infinite. To welcome thee as a guest my unclean soul, is an honour to which I can no title; but notwithstanding I hope to reathis grace, for thou hast said, "My delight dwell with the children of men."

me then, my sweet Saviour, work in me

me then, my sweet Saviour, work in me t thou wilt. I am indeed miserable, but thy lness does not regard my misery. Enter, , and sanctify my soul. Take possession of heart, and purify it; dwell within my body;rd it, and never permit me to be separated a thee. Consume, O good Jesus, every thing ch thou seest in me contrary to thy holy love. utify my soul, that so it may be less unworthy eceiving and entertaining thee. Mother of my Redeemer, who, before all er creatures, didst receive him into thy virginvomb, compassionate me, a poor sinner; pray  o thy Eternal Father, and now intimately to mine. Soul of Christ, sanctify me-

Christi sanctifica me. Hail, most sacred f my Jesus, wherein reside all the treasures wisdom of the Father, but, for love of me, with a reed, and crowned with thorns, pue thoughts of my mind, that they may be wholly to thee! Hail, sacred eyes of my which by a single glance, did convert the Apostle Peter; restrain my curiosity, which s me to so many dangers; that, looking upon the world, I may despise its pomps nities; that, contemplating heaven, I may ter the possession thereof; that, fixing my

you. I may faithfully copy your example! ie ears of my Jesus, ever open to the supms of the unhappy, hearken to the prayers

most unworthy of sinners: permit me not. orth, to give ear to seducing, uncharitable, discourse; let me rather listen attentively divine praises, that I may publish them-

ry! Body of Unrist, save me. .... lva me. Precious blood of my Jesus, me with love, that I may be prepared lay down my life than offend thee. Christ, inebriate me. Sanguis Christi . Water of sanctity, which issued from of my Jesus, cleanse my soul from all, smallest imperfections, that I may reinnocence I have lost by my sins. Wang from the side of Christ, cleanse me. eris Christi munda me. O good Jesus. t descend from heaven to visit me pera the Blessed Eucharist, mercifully hear ers. O good Jesus, graciously hear me. lesu exaudi me. In thy wounds, O Lord. e the house of my refuge, hide me, that, here all the days of my life. I may not ated from thee for all eternity, but safe ie attacks of my enemies, I may remain y protection till death, and pass without from this land of misery, to thy kingdom there to projec thee and rejoice with the

divine l ion, of th me with efforts to d suffere of Christ,

eanse my nou alone nothing I nhappy t Christ instituted the Blessed Sacrament a continually with men, which he has to be his delight. The spouse wished to ys St. Peter of Alcantara), to his beloved mpanion, that she might not be lonely is long absence; he therefore left her in the Holy Sacrament, as the best come could imagine for her. Ah, who could invest that the love of Jesus Christ for us we gone so far?

in the Holy Sacrament, as the best come could imagine for her. Ah, who could ieved that the love of Jesus Christ for us ave gone so far ? to vourself. O Devout Soul, that you Jesus Christ in the position in which he the day when, worn with travelling, he imself peacefully and kindly upon a well. till the Samaritan woman should come converted and saved. O the inexpressible a God for so vile a creature! But what son does this trait of love bear to that ne shows in being always with us in the Eucharist! Every altar is, as it were, a **医新加州 医阿里斯斯氏 医阿里斯氏** 

great devotion to the Blessed Sacrament, thus expresses herself: "I see that all blessings come to me from the Blessed Sacrament; to him then I devote and consecrate myself entirely; I see numberless graces which are not given because they are not asked in this Divine Sacrament. I see the strong desire which our Lord Jesus manifests to dispense his graces in the Sacrament. () holy mystery! O holy Host! Let us not envy the blessed, for we have on earth the same Lord, by a greater miracle of love. Cause all over whom you have influence to dedicate themselves to the love of the Blessed Sacrament. I writethus, because this Sacrament transports me. We can never dwell sufficiently on the Blessed Sacrament, so much does it deserve to be loved, and I know not how to magnify fully our Lord in the Blessed Sacrament. Ah, beloved Jesus, fain

would I continue day and night, if it were permitted me, in your presence! If the angels gaze in continual amazement at the love thou hast for me, is it not reasonable that I should frequently prostrate myself at thy alter, extolling the love

ie blessed in my kingdom. U trou, when you lould we not conceive, what hopes, what affecons should we not entertain, when we know lat in our own country, in our churches, nay,

lose to our very houses, our God dwells continully in the Blessed Sacrament of the Altar: our wn God, the Holy of holies, whose presence nakes the happiness of the blessed saints in leaven, he who is love itself!" (St. Bernard.) But I hear you complain, beloved Jesus, that you ame to be our guest on earth for our good, and hat you have not been welcomed. You are right, you are right, dear Lord, and I am one of those ungrateful souls who has left you solitary, or at least seldom and coldly visited you. Punish me as you will, but do not deprive me, as I deserve, of you inestimable and adorable presence. For the future I purpose to visit you often, and to give myself entirely to you alone. Make me faithful to this promise, and inflame in the hearts of all men a tender devotion to thy presence in

'e always experienceu

in treating with Jesus in the ent. St. Vincent of Paul visited rament as often as possible, and principal recreation after serious remain a long time before the ele. His deportment, on those ocmodest, humble, and devout, that o see Jesus in person. When he lties to encounter, he had recourse. the sacred sanctuary, there to conle of Truth. On leaving his house o the Blessed Sacrament, to receive of his Lord; and on his return d him, thanked him for favours renumbled himself for the faults into ht have fallen. St. Lewis was filled n he could remain in the company and could not take leave of him and sorrow. St. Francis Xavier. --dinary labours and fatigues, reand by spending a de if we did not make use of such prtunity to please Jesus, and do n souls! If the king, to show his herd-boy, were to come and reside n which he lives, would it not be tude if this youth avoided him, if e remained there only to see him resence!

O Devout Soul, truly love your to find your happiness in visiting, your comfort in his presence, i glory, and in the love which he

who seek him and who desire to

whole souls to him.

self to receive him in the most Blessed Sa ment? Shall I receive him into my breast !ungrateful and faithless servant !- I, a most r rable sinner? Shall I enjoy, with the Blessed gin, the happiness of receiving the Blessed J into my bosom !- I who, contented with boar of being her child, have never yet studied to tate her virtues! O my God, I do not merit distinction, I am unworthy of it! But since wouldst have me present myself at thy sa table, I obey. Yet, before I approach to rec thee, I would humbly cast myself at thy struck with the excess of thy love, weep over detest bitterly the sins by which I have desp it. Make me conscious of my perversity, th may understand whom I have outraged by

Alas! why have I not begun before to thee! O God of love! had my heart been partially penetrated with a spark of thy love, what facility and delight should I have advain the thorny path of justice! This, O my is the greatest bulwark against the incursion thy passions, and the greatest incentive to practice of every virtue. O that thou con love thy God with the same ardour as the e yea, as the most exalted seraph in heaven l him! O my soul, hope that thou wilt obtain ! Jesus all graces as the fruit of thy present ( munion. Ah, dear Lord, I hope thou wilt rer ish me with thy graces, notwithstanding my ness and misery; it is this hope which fills with the desire of immediately receiving into my breast. Hasten the moment for whi so anxiously long.—Since I cannot possess now, amid the splendours of thy glory in hes I desire to possess thee upon earth, under the cramental species, in the wonders of thy me ieve, dearest Jesus, that thou art united to I by thy Real Presence! Filled with con-. I clasp thee to my breast, and return nanks for this thy infinite mercy. Why hyself to a soul so full of self-love, so cold s thee, so averse to mortification and self-Thou knowest how much I am attached mre, comfort, and honour, how ill I endure thtest provocation, a harsh word, or the ifling adversity! Why, then, my sweet unite thyself to so vile and despicable a Is it not sufficient for thee to visit my 1 thy divine lights, to lead me on in the salvation! Why condescend to visit me Dear Jesus, I have neither words gs adequately to express the extent of iess. I clasp thee to my heart. I adore y first treasure, my supreme lover, my uning, and my last end, my chief and O, that I could adore the

eseech thee, U Lora, w. frant it me by the merits of tny .... blood, of that saving and vivifying blood, sely shed for the salvation of all, and for ler consolation of thy faithful servants. to my aid, O Mary, my dearest mother; se in my favour, and enable my unworthy

a to find, through thy intercession, a ready ance. Alas! have pity on thy poor child. ase not to exert a mother's care in its be--Take me. O Mary, take me under thy pron; thou shalt not always find me so unwors I have hitherto been. I will endeavour to thy virtues, especially thy humility and puwhich have ever been so dear to thee. Hail. st mother of Jesus Christ! receive my humiomage of praise and thanks! Obtain for mocence of heart and purity of mind, that thoughts and affections may be ever pure haste. By thy most powerful intercession. me the grace to reap solid and lasting Holy Sacrament, of which 2. Oh! that all would love thee, as thou de-

3. Most precious blood of my Jesus, through

see I hope for pardon for my sins.

### MAXIMS.

1. We shall die when we least expect it.

2. God esteems him little who seeks to be es-

emed by men.

The humble prayer of the needy soul infally secures the powerful aid of Mary, and this proportion to its miseries.

## CONSIDERATION VIII.

TE LOVE WHICH JESUS CHRIST CONTINUALLY LISHES FOR US IN THE BLESSED BUCHARIST

with justice, think spondness, and every think spondness, nower, providence, desires of love.

n, power, providence, desires of your God has prosatisfy the boundless desires of your God has prosatisfy the boundless desired to the providence of your God has providence. an, behold what the heart of your God has proan, penoid what the neart of your God has proded for you! And do you not experience this year day! Guilty souls, how does he meet you? Each word of his, each lamentation, each proof, nay, each threat is caused by his love. repid and imperfect souls, does be cast you out! Oh, no! he offers you light, medicine, comfort, and encouragement. O pure and loving souls, it falls especially to your stars to manifest to the world the ardent love of Jesus in the Sacrament towards the children of men! What condescen sion! What forgetfulness of his own greatness what interior communications! What captive tion! What floods of delight! Thus it is! loves us; and when we cannot go to him

allows himself to be conveyed to us; and when does he permit himself to be carried? I

he permit himself to be tall its cabins he permit himself to place, into cabins the most Pestiles the most He seems to the most he seems hat he seems to be the most he most heart he seems to be the most heart he mo

terests. No: go .... ess, to your employments; Jesus is ed to remain alone, waiting for the at you shall be at liberty to return to will not even disturb your necessary permits you to go to your home, to honest recreations, and to indulge in il amusements. He is indeed a woner. It would seem that he will be sath your love, without causing you the nvenience or trouble. Many hours in resides the long nights, he is content to one in his Ciborium; and whilst you heart watches over and takes care of ches and prays to his heavenly Father rotects your life from numerous perils. hes as a faithful guard over your home. u are not moved by a love so tender, so anfeigned, so constant, so devoted, so

t, so pure, your heart must be destitute and be unworthy to live! Reproach ingratitude, and re-

during the time of the holy sacrince s? No: to his loving heart this does not ifficient: he would be at all times present sacramental species: that is to sav. he be actually our fellow citizen, and, as it one of our household. Could be not be satto be in one city in one province, or at least e temple of every city? No: he would be ery place where a small number of faithful s can be assembled together. In the vast e of heaven his humanity is to be found only one place; on earth, this same humanity is a asure bestowed upon all Christendom, and may found wherever there is even the smallest mber of Christians. Here let us observe, that s dwelling amongst all men, this presence of his red humanity in so many places, is the greatest racle of his omnipotence; it is also the greatest racle of his love, by which he subjects himself the many insults to which his sacred presence poses him. O immensity of love! O love in---chengible! a house won to sine to all this O

you will I and lovel the treatr tionate fa derness! we reflect away from

Conside with the in the B he is anx

good. A

reater acts of reve. ing continually, "Give me anguish, give me fatigue, give me sunc. me holy labours; these are acceptable to

beloved." "Some persons," says the blessed mardo, "imagine that the love of God consists a certain tenderness of heart and in sensible notions towards him. But they are mistaken: ue love imitates fire in its operations. What ood servant who truly loves his master, contents imself with words and simple wishes? Does he ot do whatever his master wishes to have done? Works, then, are required from us, fervent and active works, if we would be deemed true lovers of God." St. John Chrysostom, with his wonted energy, writes thus: "When the love of God hav become master of a soul it produces in it an inse tiable desire of suffering for its beloved; so the however arduous and painful may be her suffe ings, however long the time which she devot a service, all seems to be nothing, and or little for her God; to consu

at an incarnate was adorable Sacrament-viz. that same was born an infant in the stable at a-that Jesus who rose triumphantly grave—that Jesus who now sits at the d'of his Father. That Jesus is in the ed Host. O Faith! what more can be God is ready to come into my heart, to ny food!—A God— sus, infallible truth, relying upon thy believe that thou art in this consecrated

aich contains thy body, thy soul, and thy . I believe also that when I receive thee, e, by concomitance, the Father and the host. al, what art thou doing? of what art thou r! In a few moments thy God will be thee. O God, I humble myself before profound adoration! Most holy Virgin, of Paradise, souls that love your God, ith me in adoring my Jesus; supply my rayed, so often blasphemed, so often crucified hee by my sins? Ah! thou canst not but renember it. How, then, canst thou come and nter into a heart which has been so cruel and innatural towards thee? O, I understand why t is. O merciful Lord; it is because thou wishest hat where sin has abounded grace may more bound! O excess of mercy! Far different is his from the banquet prepared by the Father pon the return of the prodigal son. This is not he flesh of a fatted calf; it is thy own flesh that hou givest me to eat; it is thine own most preious blood that thou givest me to drink. Oh, words, but in realit by the merits of t grant me the grac love, and of desirin sake. Thou heare attend now, I best soul that sincerely do so with all my severy particular, serve.—I would stolely to give plea me so tenderly.

nal Father, shall

a, in whose signs the thouse of my sour: , formerly a very sink of iniquity, and the ng-place of thy implacable enemies, sin and devil! O great Lord, truly rich in mercy! iat may I not hope from thee, now that thou it given thyself entirely to me?—Thou art come h thy treasures of grace, and thou hast opened me the fountain of all thy blessings. Give me en, O Lord, thy love, which I desire and sigh er more than all other blessings. Give me. my sus, the grace of persevering in thy love until

eath. If I am to cease to love thee for a single oment during the remainder of my life, if I an ver to offend thee mortally, let me die rathe nan commit such monstrous ingratitude. B hy most precious blood, by thy divine death, ak for this favour. Rather than return to sin la lly welcome any death thou mayest please end me. Dearest Lord, in thy hands I place my libert

my understanding, my will. Who

d: into that of Matthew, and didst constitute an apostle. Accomplish, then, the designs of rey which brought thee into my soul, and nt me all I stand in need of. I ask thee not temporal blessings, for health, prosperity, and ses: no, in all these things thy adorable will done: I ask solely for spiritual favours, which indispensably necessary for the acquisition of eternal salvation. Omnipotent God, break chains of my evil habits; Divine Physician, y the fever of my vanity, lust, and pride; Hoof holies, my soul is destitute, adorn it with the cious gems of all virtues, that it may be wor-

of thy tenderest love. Grant me. O Lord. a ar knowledge of the vanity of the things of this rld: give me to understand how much thou deserving of my love; excite in my soul a ly sorrow for the displeasure I have occasionthee, and inspire me with a determined resoion of never offending thee more.-Infuse. I each thee, into my soul, that charity which

I do not deserve these graces, for I am un thy that thou shouldest fix thine eyes upon but thou, my Jesus, hast merited them for and thou hast promised to hear those who

recourse to thee in thy name. Thou hast ted me, thou hast redeemed me, thou hast fe with thy sacred flesh and blood. Sanctify then, and permit me not to perish. In the have placed all my hopes, and he who trus thee shall never be confounded.

> O Lord, do not withhold thy blessings from Be pleased to bless those also who recomm themselves, and desire to be recommended t

mit me not, O Lord, ever to 3. O Lord, make thy holy

MAXIM

- 1. The life of man is as a away, as an arrow shot frowhich quickly expires.
- away, as an arrow shot from which quickly expires.

  2. We cannot attain to unless we exert ourselves and earth.

3. He who wishes for vevery thing that he desires

nng 8 100g UL .... pared the bread of the suven.

elect, and a drink for the pure and .... Here I dispense bread from heaven, w more pleasant to the taste of each than the which the Hebrews did eat in the desert. then all, and feed on this bread of Pa Whosoever eats of this bread of life shall

served from eternal death. But woe to hi does not eat of the flesh of the Son of ma does not drink his blood, for he has not him." Could Jesus Christ have more expressed his desire that we should all him in the holy Communion, than by in so sweetly to his holy table, and threat with the exclusion from his heavenly l if we refuse to comply with his wish what a blessed lot is ours, to be thus i receive a God into our souls! Great was the happiness of Magdalen wher permitted to shed tears and imprint he Jesus; of St. Thomas, wh

ip with the Jewish people, and his law to them, he descended a in the midst of thunder and causing the whole mountain to i a tearful and appalling spectas added the blast of a trumpet, ll, that the whole people were pr. Then, in the midst of darkhis servant Moses to the top of here to hold converse with him; imposing was the scene, that

as daunted, and stood trembling. people, said God, lest perhaps an sity induce them to transgress the s. in order to ascend and see me: that such an attempt would bring rtain death. Moses answered: pass the boundaries which I have cording to thy orders. But God he people and speak to them, as I ed thee, lest they compel me

tof bondage again in fear, but you have reed the spirit of adoption of sons, whereby we Abba (Father).

# Ħ.

nother circumstance, which discovers to us great desire of Jesus to be received by us in Holy Communion is, that he would have the er of this divine Sacrament to consist—not of and precious substances, but of ordinary mon things, of bread and of wine. Who does see in this the tender ingenuity of Jesus, by he would express his desire that all should ive him as frequently and as eagerly as they it eat bread and drink wine for the support

and so be good, you shall draw from my holy Moses water of salvation abundantly. Approa ou are all ye afflicted and sorrowing souls, and living your comfort and consolation. Come t comtepid; I alone can give you that holy f to the will inflame your heart and enrich you in the venly love. Come to me, ye penitents ; to the I can heal your wounds, efface the scar Jesus sins, restore you to your early innocence to the love and receive you with the same kind r than do with those who never offended me.

Jesus sins, restore you to your early innocenc love and receive you with the same kind do with those who never offended me, none from this holy table but those who repent and confess and detest their sins. We must observe another circumstan still more clearly evinces the desire of are speaking. Our good Jesus foresatime would arrive when charity would cold, that even amongst Christians madesert him, careless about receiving him

ey can scarcely hind a mondate later mpany of their Lord, who dwells amongst them the Blessed Sacrament in order to enrich them the his grace. They seldom approach to receive m, and when they do approach him, it is with a ecies of constraint, and as if they preferred the ys of the world to this bread of sweetness and eternal life.

# III.

St. Augustine, in commenting on the command hich God gave us of loving him with all our art, and upon the threats which he made of ternal punishment in the prisons of hell, if we ansgress this precept, exclaims thus in wonder, das if transported out of himself, "Thou commandest me, O Lord, to love thee; and if I refuse, tou threatenest me with eternal punishment tut what am I, miserable worm of the earth, that tous shouldst give me so strict a command to the thed, and shouldst be so indignant with me,

тий пеять? than a tho O dear wards the for the ho signs for u "Ne torp putati." ( what avidi mother's 1 holy Fathe table, and, no other f bread of h

Cancer my sins by his blood, and accended mod heaven, there to prepare for me a throne of glory. I believe all this, and every thing else which the Holy Catholic Church teaches regarding thee, because thou thyself, my God, infallible truth, hast first revealed these truths to her. I rejoice in being permitted to participate in such holy mysteries, and should esteem myself happy to lay down my life in testimony of my belief therein,

as thousands of martyrs have done. Strengthened by this same celestial food, I hope one day to join their company in heaven.

Accept, O Lord, of the Sacrifice which I, a miserable creature, make of my whole self to thee; nothing can be more just, since, in this Sacrament, thou hast sacrificed thyself entirely for me.

happiness!-U ineffable joy!-U consolation, su passing all the consolations of the world! Ah, jo of my heart, no longer delay; come and satisf the fervent desires of my soul, which sighs after thee; come and enrich with thy grace this m Come, O Bread of Angels, and support me;

poor soul, which anxiously awaits thy arrival. Manna from Heaven, comfort me; come. O Fathe of Bounty, and enlighten me; O tender Spous console me; O God of love, inflame me with th holy charity. Rejoice, O my soul; thy Jesus can do all thing for thee and he loves thee much. Hope, then for great favours from thy Lord, who comes t thee all goodness and love. Yes, dear Jesus, m hope, I trust in thy infinite bounty, and that, i giving thyself to me this morning, thou wilt ligh up in my poor heart the bright flames of thy pur Love, and grant me a sincere desire of pleasin Thee, so that, from this day forward, I may wis For nothing else but to act in conformity to th

of thy holy love.

# THANKSGIVING AFTER COMMUNION.

O dear Jesus, how great is thy goodnes wards such a miserable creature as I am! W that I had as many hearts and tongues as t are atoms in the air, grains of sand on the shore, and stars in the heavens, to employ t all in loving, praising, and blessing thee, O Fa of mercy, and God of all consolation! But i all my efforts to give thee due praise are i

things
your ex
tue. C
creatur
worthil
thee!
ciency
dantly
which
saints a
now of

not again banish thee from my soul; permit dear Lord, this new crime, this horrible ingr tude. But, alas! I may thus basely act tows thee; I have frequently done so, during my life, and may in future repeat my shameful of duct. Still, rather let me die, my dearest deemer, than endure so dreadful a fall. I brace thee, dear Jesus, I press thee to my p

heart; grant that I may always love and loved by thee. Yes, most adorable Savious

will always love thee; thou wilt always love O God of my soul, throughout eternity.

deemer wills that we receive him in the Eucharist, as the food which has to nour souls, and to support them by his own div supernatural life. For which there are to sons: the first is because the Blessed Eu preserves the soul from mortal sin, which true death. It is related in history that dates, king of Pontus, having invented the ridate (which still bears his name), so st ened his body by this antidote, that w. wanted to poison himself, that he might being taken prisoner by the Romans, he it was impossible. Our Saviour institut wonderful Sacrament of the Eucharist,

really contains his body and his blood, the

by feeding themselves upon his body and ble
Unhappy beings! he will say to theu, why w
ye die, having the bread of life within your re
The other reason why the Eucharist is sai
sustain the life of the soul, and to prevent
perishing, is because it delivers us from ve
sin, an attachment to which is the proxit
disposition for causing the fatal death of the
according to the doctrine of the Council of Th
which calls the Eucharist an antidote which
serves the soul from mortal sin, and a ren
which delivers her from venial sin. Where
St. Cyril says, that the Holy Communion not

and passed aliment, al Many such by which understan sometimes purpose h will it sus expressly nothing it comfort to

Jesus Chr

whilst they dress him up in fine robes comp of leaves and straw, and with a grave face him honour, others behind him point at him laughing-stock, mock him, and make joke his complaisant simplicity. Thus the world towards those unhappy persons who, weak

cowardly, shrink from its smallest raillery, makes them the favourite objects of its deri and scorn.

III.

Consider, O Devout Soul, that the Holy charist not only preserves the life of the s

is conferred in the Sacraments of Daptism penance, on those who were before withou In the other Sacraments this grace is only creased and strengthened in those who have pr onaly received it. From neither of these Sa ments however we receive so great an incr of this sanctifying grace as from that of the l Eucharist, because in this Jesus Christ come person to impart it. Wherefore it is fitting he should grant it in larger proportions; as v a monarch bestows alms with his own hand is fitting that he should distribute more profu than when he gives through the hands of his isters. Hence, writes the great Doctor St.

mas, that the spiritual life is commenced in tism, and is completed in the Holy Euch What precious treasure then is the Holy Eu rist, which confers such blessings on us! but to those who do not value it; for they sha.

such a spiritual death as will be a fatal press the eternal death to which the damned are friends. This is to be a would gladly die of grief, for having

thee, my Sovereign Good. Pardon me, O Lor I will no longer look to my worldly interests; m sole desire shall be to see thee honoured an glorified by all who have offended thee. Was my soul with thy blood, beloved Jesus, make it habitation worthy of thy infinite majesty. Mo holy Mary, obtain for me the grace of perfe contrition. My Jesus, my hope, relying upon thy promise and by the merits of the blood which thou has shed for me, I hope that in coming to me the wilt sanctify my soul, and so inflame her wit heavenly desires, that I may live and die lovin thee alone, O infinite goodness. Yes, dear Lor God of all my hopes, sanctifier of souls, sancti me! Behold, O my Jesus, the hour is at hand

..... thou art to receive Behold the King of kings, the rds, thy friend, thy father, and thy spe ld the delight of Paradise, the joy of her himself, behold the most adorable Tri. is divine Sacrament! Ecce sponsus v obviam ei. (Matt. xxv.)-Behold, the br n cometh, go ye forth to meet him. art thou so cold, my soul, why without at desire of partaking of this celestial for abundance of the divine mercy ought to thee with love, and thou art all ice. Wi fervour wouldst thou communicate if the only permitted once, during the who of thy life, to do so! And now that h goodness comes often to thee with all it dost thou approach to receive so great th so much tepidity, and with thoughts s ed? Souls, enamoured and burning wit ires, have hastened to this divine four the thirsty stag. Arise, my soul f a most ardent desiwith love—come, away for the desire of receiving the longer live without thee. Haste, my Je pity's sake, come.

Most holy Mary, I am on the point of rethy and my Jesus. From thy hands with ceive him. Present him to me, as thou disent him to the Magi and to holy Simeor pose my heart to receive him with love; g to me speedily, and beg of him to bestome his choicest blessings, and please als company them with thine

### THANKSGIVING AFTER COMMUNION

Behold, my desires are satisfied, be hopes are realized! My God has comme; Jesus is within me; I belong wholly and Jesus to me. O infinite goodness! infinite majesty, in the breast, within of so vile and unworthy a creature a upon what art thou thinking!

Peter, "Depart fro sinful man"—Exi a Domine. (Luke v.)
Majesty, depart from thy to entertain a General pure and fervent so welcome! But no from me; if thou keeping hope, I will not sing hope, I will not sing hope.

thee to my heart; 1

Most holy Mary, that love God, lend

braces.

ll of the wor conformable to never deviating istice. Cor munrectum innova in e a clean heart in spirit within my t, and eternal God, not now deny me my unworthiness; ie, Jesus unites his erve not to be heard, ays with me, in me, r, be mindful of the

wholly mine, and I de-

o said that whatever , name, thou wilt as-, and justice require entirely to thee, since tirely to me. In com-

that me 3. 0 be cent

is thine, let it love thy will alone. In the sinrity of my heart I offer thee, as a perpetual hoaust, my soul, my body, my senses, my powers, lat I have, and what I am. Burn, O Divine re! consume, O Omnipotent Love, all that thin me is not thine!

#### EJACULATIONS.

. Give me, O Lord, that love which thou re-

Grant, O Lord, that I may omit nothing

t may please thee.

O infinite goodness, may my sole happiness entred in pleasing thee.

#### MAXIMS.

In death every one will reap what he has in life.

CONSIDER, U DEVOUE DOWN ..... charist is a powerful weapon for co subduing our passions, with all the motions and affections. St. Cyril of says, that when Jesus Christ is within guishes the fire of our concupiscent irregular inclinations of the flesh, a piety. The angelic doctor, St. Thoma

this matter with scholastic strictness though we cannot say that the Ho diminishes or extinguishes directly concupiscence, yet it does this indi citing the soul to fresh fervour, a devotion, and increasing in her th charity. Figure to yourself a trav with excessive thirst and meeting stream: he no sooner beholds it th to it, applies his parched lips to it. 1 self in its cooling waters, and allay fever. This is a picture of those frequently and worthily to the Ho

o approach it oftener, and receive it more, and woe to you, if you keep yourself om this fountain of grace; your passions olled will overpower your soul and drag in the bottomless precipice.

# II.

ler, that the Blessed Eucharist is a powapon for subduing the world, and despiits vanities. Whence do you think arose
oic strength of the primitive Christians,
enabled them to face with courage the
of tyrants, the cruelty of executioners,
of the world, leagued together for their
ion, and to trample underfoot all threats,
and human respects? From devoutly
quently receiving the Holy Eucharist. It
n this they derived that most fervent and
charity which caused them to have but
t and one soul, that heavenly modesty

might inflict upon tuem. The strength which this divine food into the soul for rising superior to human r is not less admirable. Whence did the sai rive that heroic fortitude by which they garded all human considerations, but by fre ly approaching the Sacramental Table, v they departed defying the world and its t to detach them by all it could say and d their dear Lord ! And this was not alone rude and simple people, but in the rich and and even in princes and emperors ther St. Casimir, king of Poland, cared so li human respect that he went barefooted the Blessed Sacrament, and remained r before it for many hours in the porch church. St. Francis Borgia, being the Candia, interrupted the pleasures of the

accompany the sacred Viaticum man Ferdinand II. of Austria, Sebastian, king tugal, Theodosius II. duke of Braganza

ble, fly, and cease to gestions, or if they do tions have little force, The infernal enemy ac of an army does towar ing their weakness, tak but if he sees them join ful than his own, he re not do this, he engage vigour. "The blood c John Chrysostom, "pu angels and the Lord of enemies, seeing the blo

er in our bosoms take

than to receive the most Holy Eucharist!
ever finds himself languid and weak in the
tice of virtue and in fighting against his ene
should attribute to himself all the fault, and
"My heart is become cold, dry, languid, and t
because I have forgotten to eat the holy
which Jesus has prepared for me in the Hol
charist, in order to warm and strengthen my a

PREPARATION FOR COMMUNION. O immaculate Lamb, whose delight is to among the fairest lilies, and dwell with pure spotless souls, why wouldst thou enter the den of my heart, in which thou wilt meet nothing else but thistles and briars ! Alas! a contrast between me and thee! Thou dwe in light inaccessible, whilst I am in the mic the darkest night. What union, then, can bly exist between us! How can I have the dacity to approach the sacred altar, and re thee into my soul? Ah! most beneficent

mit me to a participation of this divine in which I hope to find refreshment in a firmities.

Behold, then, dearest Jesus, I am comi

Behold, then, dearest Jesus, I am comi ceive thee. As one sick, I come to thee venly Physician, to be restored; as a s God of bounty. I prostrate myself before be cleansed; as an ungrateful child, mos Father, I cast myself at thy feet to be emi as one stricken with poverty, O Fountain ry blessing, I approach thee to be made ric mindful, dearest Jesus, of thy bounty t Magdalen. Thou didst not drive her fro presence, though a great sinner; no, tho give her a cordial reception, undertake h fence, and permit her to kiss thy sacred Behold, most clement Jesus, a new occas glory for thee; behold, a wretched and o creature, I prostrate myself before thee, to re thee into my soul. If from my eyes there s not tears sufficient to wash the thee;—let me, at least, ever live enam.

The property infinite beauty. For thy sake, thee displeases in the constitution of th u to renounce whatever can cause thee depica-ure, though it were to cost me the sucrifice of my aire, though it were to cost me the sacrince of my life. How happy should I be, could I lose every the sacrine the sacrine the sacrine that the sacrine than the sacrine that th thing to acquire thee, my God, my treasure, my O most worthy Mother of my Jesus, ever pure

U most worthy Mother of my Jesus, ever pure virgin Mary, I revere thee most profoundly, and the for the law than the physical profound the profound that the profound the profound that the profound that the profound the profound that the profound the profound that the profound the profound that the profound the p Virgin Mary, I revere thee most protoundly, and the to obtain for me this heavistant thee to obtain for the only-heavistant th love, my all! y, wone or my manifold defects; may the following manifold defects; may the following manifold defects; may the following advocation of the following advocation of the following advocation of the following defects of the

THANKSGIVING AFTER COMMUNION.

O most sweet Jesus, my God and most: Saviour, is it then true that thou, the Heaven, hast abased thyself so low as the wretched habitation of my soul, to e polluted heart, and to unite thyself to that we are but one! Incomprehensible scension!-Liberality unparalfeled!-Wa sufficient, my God, that for love of m shouldst endure the cruel death of the cr expire under the most excruciating to:

And who am I, that thou shouldst moreove

weetly subjects an ...

Mhat thanks, O good Jesus, shall I now rether for this exalted, this incomparable be If gratitude should be proportionate to the received, what thanksgiving can suffice for I owe thee? And what return of thanks thou expect from me, who am so misers that the street was the street of the street was the street of the street o

thou expect from me, who am so misers creature? Had I all the tongues of men with me in a return of thanksgiving, it would inadequate to the greatness of the benefit. Then can I express my gratitude for such f as thou hast this day conferred on me, in this left to so sinful a creature?

thyself to so sinful a creature? When the Blessed Virgin was entering i house of St. Elizabeth, the latter, filled w grace of the Holy Spirit, exclaimed in a ment, "Whence is this to me, that the M my Lord should come unto me!" Et mihi, ut veniat Mater Domini mei ad me. should be my exclamations, vile

with me, and give me ..., ... which alone can sanctify my soul. efore, my dear Jesus, to bless my ts affections, and my body with its grant that I may commence a new moreover, most adorable Jesus, that y affection being banished, thy love reign in my heart, that I may love desire thee alone, think of thee alone, y hopes and affections in thee alone: d for thee alone may I live, that all eternity I may enjoy the happiseessing thee, O immense Ocean of livest and reignest for ever and ever! hrist, sanctify me. &c.

### EJACULATIONS.

t I had always loved thee!

me, could I lose all things to gain
od and my all!

my Jesus, inflame my poor

Il the afflicted of t desire of wiping l of pouring into enly consolation. espond with his being who had ithout receiving id, the lame, the of all sorts, found onsolation, their Even those who

tion and sweet-

and found nothing but h it was only when we turned to Jesus. our interior troubles ceased." My goo is truly no hardship to converse with the else is weariness; with thee is a continu "Better," says St. Cyprian, "than the m the Jews, the Blessed Eucharist contains quisite delights that all the pleasures of th fall far below." "No tongue can express the angelic doctor, "the sweetness whi ervent soul finds in the Holy Sacrament. nough to say that true spiritual sweetz runk at the fountain head." "Yes," con t. John, "here is a hidden manna, which n know but he who receives it."

# II.

lehold then, O Devout Soul, the true sour solation and of joy to which you must all your troubles and a second

ed with wounds, and sto you sign: 1..., sto you, "My child, do you sign: 1..., so, I sighed amidst a thousand sorrows; rember what agony I suffered in the garden for our love. Come, and let us weep together. our your tears into my bosom, and we will weep gether." Ah, believe it, O Devout Soul, that he tears shed with Jesus impart a delight which

## III.

to pleasures of this world can afford.

O how great then is the blindness of men, who turn away from the source of all consolation and seek to find relief from their miseries, amids the hilarity, conversation, and vain enjoyment of the world! Unhappy and deluded beings! Al how fallacious and worthless are the consolation of the world to heal an afflicted heart; instead administering consolation to a poor afflicted so they rather aggravate and increase her sorrow

from its sphere, a compass turned away from the pole, or a stone out of its centre of gravity, which can never be at rest, but is always agitated and unsettled; but he who frequently and worthily receives Jesus in the blessed Eucharist, rest tranquilly on his bosom, and enjoys that peace which surpasses in sweetness all the sensible pleasures, and which the world cannot impart If then, O Devout Soul, you should be disturbed by agitation, harassed by suffering, or oppressed by fears, fly instantly to this source of joy, from whence you may draw the waters of consolation

and where you may refresh yourself far more

as I am, dare appround

jesty? Undeserving as I am, umu \_ rning to receive thee!-Alas! Do not retire m me, good Jesus, do not withdraw from me, I make bold to approach thee to-day. My unorthiness is very great, it is true, but thy goodss is greater. Subject to so many infirmities

I am, what can I do but hasten to thee for elief? Remember, dearest Jesus, that during iv mortal life, thou didst not only permit the afirm to approach thee, but on their approach

lidst heal and deliver them by thy power. Lepers presented themselves before thee, and by virtue of thy beneficent hand they were instantly cleansed. The blind, the deaf, the paralytic, the demoniac, were brought to thee, and to none dids thou deny aid or favour. To whom then shall have recourse under my necessities. O most indu gent Jesus, unless to thee, in whom alone is to h found salvation, and a remedy for every evi Ah, no! in approaching to receive thee in the introduction. I am not afraid of thy disple ~~ anaded that th

notwithstanding all my sinfulness and ingratitude, thou desirest to be loved by me. Thou sayest, "My son, give me thy heart, for I have already given mine to thee." Ah, dear Jesus! since thou wouldst have my love, behold I am ready to do thy will, and to give myself to thee. I love thee, dearest Jesus, and choose thee for my only King and Sovereign Lord. My cold heart must certainly disgust thee; but if thou wilt only accept and govern it, what change may not thy power

and goodness effect! No, I will never live as I have hitherto done, so cold and ungrateful to one who so loves me, and merits infinite love in re-

Taste of all tisfaction of Paradise! set Jesus? What thanksgiving Can and impa stupendous a favour The more I her in th the greatness of the benefit which not exp a day conferred upon me, the more benefic tives of gratitude I discover, and the zbode i m to discharge my obligations. hould I love thee, if I could corresthe arl the love which thou hast this day
Thou art the Spouse of my soul, were please most noble, most amiable, ever regardthat. nust none, must annaute, ever regards annaute of creatures. Admitted to thy evilest of creatures. divine communion, affer ing and consolations poured so I iel manner, to thee, me can I ever has

enable her to become worthy of such a Son. Thou didst enn by conversing with him on this earth. enlighten him, at the same time, by thy know and appreciate the honour confer him. If, then, thou hast this day honor poor soul with thy presence, can I, witho thee wrong, doubt that thou wilt sanct and impart to her those virtues which m. her in thy holy love! What benediction not expect from thee, my most omnipote eneficent Jesus, since thou hast taken bode in me! I am, indeed, become a fig ne ark of the Old Testament; and, as in th ere inclosed the tables of the law, so be eased to engrave thy holy law on my at to its observance my thoughts, desire ections may be continually directed. By · my soul in this Sacrament of the altar nuch tenderness, thou hast behaved to as a most kind and affection treated me

ernity itself may be unable to break soul of Christ, sanctify me, &c.

#### **EJACULATIONS.**

1. Henceforth let me be for ever separated rom creatures, which have robbed me of that ove which was due to my God alone!

2. O Jesus, immolated for me, to thee I sacrifice my will.

3. My God, when shall I die to all things, and live only to thee?

### MAXIMS.

1 He who reflects that he has deserved hell endures peacefully the evils of this life.

The world has, in all ages, rendered mult tudes miserable, but has never made one sing individual happy.

3. He who wishes to enjoy peace, must ta

and graces. For me, I know no other per than that of loving God above all things, a neighbours as ourselves. Whosoever in any other species of perfection deceives h for the entire assemblage of all other virtue out large would be weath no men than a

any other species of perfection deceives h
for the entire assemblage of all other virtue
out love would be worth no more than a
stones." Wherefore St. Augustine says,
and do what you please;" because a soul
loves God is taught by that very love to
thing which shall displease him, and to do
thing which will please him.
Following out this truth, who shall say

power abides in the Eucharist to sancti

much inflamed by divine love on visiting the Bieseed Sacrament, that the servant who accompanied him, by only treading in his footsteps, became warm though the ground was covered with snow.

O how great then is their mistake who abstain from communicating because they find their hearts cold in divine love! They are, says Gersom, like persons who will not approach the fire because they are cold. Those who truly desire to love God, approach and receive him in the Holy Sacrament, in order that he may melt away their frozen hearts and light the fiame of love in their souls. "When thou wouldst communicate," said Jesus to St. Teresa, "desire to feel all the love that a heart can have towards me, and I will receive this desire as if thou hadst really such a love."

## II.

wnen we eat earthly west it with our natural heat, it bec support; but when we consume the Food dise, it descends by supernatural charity hearts, and changes them in a certain

into the divine substance itself; that of p erable creatures that we are, it makes us like unto God. Thus writes St. Augustin represents our Saviour speaking thus to a Christian: Cibus sum grandium. Cresce me bis me: nec tu me mutabis in te, sicut cibus tua, sed tu mutaberis in me. (Conf. 1. 7, c. 10 am the food of the great. Increase in c. and thou shalt eat me. Thou shalt chan me into thy flesh, as thy food is changed in

body, but thou shalt be changed into me."

ment first scorches +h-

you ever observed the effects of fire upo trunk of a tree ! At first it scorches it, then it, and expels out of it all humidity and har and then converts it into fire like itself. S St. Dionysius the Areopagite. the "

itis. St. Vincent Ferreri says. nore by one communion well made, than up whole week of fasting on bread and water. Those souls who do not improve in the spirit of piety b approaching this Sacrament, must blame then selves, and attribute to themselves their ow misfortune. The want of fruit in such souls not to be ascribed to the food, which accordin to St. Mary Magdalen of Pazzi, is sufficient t sanctify a soul, even when only once received i a worthy manner; but it arises from the coldne and indifference with which it is received. L fectus non in cibo est, sed in sumente. The Saci ments operate, says St. Thomas, according to c predisposition of mind and heart. If theref the Holy Communion produces so little fruit our souls, the fault is entirely ours, and is becs we do not approach the holy table with such positions as are calculated to render it merious and fruitful.

ars in grateful adoration ? Consider, O Devout Soul, the height of vir which Jesus Christ, by means of the H charist, has raised many souls similar to ye ject to the same weakness, unsteadiness, a ween them and you. But who can tell t

aptations. There was externally no differer erence which did internally exist betwee ir and your virtue? What heroic patient at charity, what obedience, what mortification at contempt of self did they evince at a What examples of silence, constance dness, joy, and patience under cruel persec is, under lingering and painful suffering er formidable and obstinate temptations d vexhibit in their lives! They lived only i as, or rather Jesus Christ lived in them, Paul expresses it; and even whilst suffering er the weakness of human nature, they live iritual and supernatural life. Their intelled a region of light, but of that invisible light hat in your ratio. -

nany mansions; which means, when weakness you dare not aspire to such high gifts, yet you are called upon to endeavour to attain what is prepared for you. Renounce freely all desire after extraordinary gifts, but aspire after great abnegation of your will, great contempt of the world, great patience, and great recollection. These gifts you may desire; they are denied to no one, and are bestowed upon those who sigh after them. Aspire therefore after these gifts, which will enable you to rise above all your miseries. How long will you remain in your miserable condition, with your heart and thoughts chained down to this vile, miserable, contemptible world? Ah! how many souls has Jesus Christ filled with love and consecrated to his glory, whilst you still continue to dishonour him! Arise, resolve to effect a triumph over your self-love, by the helr of that grace which Jesus Christ offers you in his divine Sacrament.

-----

so sole to give of the years past, were 1 be summoned before thy judgment-seat! awhile, my dear Lord, and enter not su

into judgment with thy servant. Give me little while, that I may bewail the ingr. with which I have hitherto treated thee, ar the bitterest tears of repentance obliters stains which sin has left in my soul. W many means of salvation, I ought to be all with thy holy love, and have become put holy; whereas, through my negligence,

daily sinning and offending thee and negl thy holy love. Have pity on me, my God-

don me not-I will amend. My heart is trated with the most lively grief for havin fended thee, and is prepared to endure any tion, rather than offend thee again. I fea sickness, disgrace, or tribulation, I dread sin-sin which offends my Lord, the God o heart, my Supreme Love, the Father, the St of my soul—sin, which is a complication of mi

xpel from my mina .... larkens it, embellish my soul with .... ts, and infuse thy graces into her, and impart 1 me the fulness of thy benediction. Remembe dearest Lord, the necessities of my family, of the church, of this kingdom, of my friends and m enemies, of all poor sinners, and of the souls purgatory. Grant them thy assistance, that the may soon arrive at thy glory in heaven, when they may thank thee for the many favours the hast so mercifully granted them in this life I earnestly desire, and entertain a firm hope, th thou wilt hear my prayer, but much more do desire to be united to thee, and to bear thee my heart. Domine inclina calos tuos et descer Parata sedes tua Deus. "Incline thy heaven! Lord, and descend. Thy seat, O God, is 1

### THANKSGIVING AFTER COMMUNION.

dearest Lord, for having con

BULY UNDINGER LINCO , DANG 10. .... save committed thou hast given me the grace repenting, and I still grieve for them. Pit a, then; speak to my heart; make known to m y adorable will, for I am resolved to accomplis Oh! that I had always loved thee, dear Lord shappy wretch that I am, who have lost so ma years in running after and fixing my affection

on vanity and falsehood! But by thy blooar Jesus, and by thy promises, I hope that all be able for the future to atone for my pas fidelities, by endeavouring to please thee alon love thee, my Redeemer and my God, my hea rns with the love of thee, who hast died for lov ine. Amore amoris tui (I will say to thee wit . Francis,) moriar, qui amore amoris mei dignat. mori "I will die for the love of thee, who ha en pleased to die for the love of me." Tho ar Jesus, hast given thyself entirely to me. ve myself wholly to thee. By the merits of th ost bitter Passion, and by the virtue of th

tter death, preserve me from sin. In this li

And do thou, O Mary, .... obtain for me great confidence in tny ...., cession, and the grace ever to have recourse to thee; my firm hope of becoming holy rests upon thy powerful aid.

Soul of Christ, sanctify me, &c.

#### **EJACULATIONS**

1. What more canst thou do, O Lord, to oblige me to love thee?

2. I thank thee, O my God, for the mercy with

which thou hast waited for my repentance.

3. Look down upon me, O Mary, with thy benignant eyes, and be a mother to me.

## MAXIMS.

1. The death of sinners is most unhappy—tha' of the just most precious in the sight of God.

2. The true lover of God does nothing, an mita nothing, out of mere human respect.

, manuwiedge, and adore him sacred mystery, shut their eyes and wil the light. Is not this a monstrous conhis love? But what can be compared which he is made to suffer from some of h est favourites, whom he has enriched

greatest graces? Picture to yourself ho churches are left deserted, desolate, and in which he remains auxious to comm himself to our souls; and is it not a gre tempt, that whilst the palaces of prin swarming with persons anxiously waitin, their sovereigns, his house should be left de without any one to pay him respect all t long! Amongst those who do approach his how many are there who instead of makin

any symptom of oratitua

reparation for the injuries which he rec rather increase them by their negligence proaching him! How many come to the communion coldly, without love, without ration, and after the communion depart w U DY LUC HAUS ....

ierced? A soul which truly .....

and his death; and when some little portion these falls to her lot, she rejoices, and lovingly sul mits. St. Peter had sufficient courage to say. " Liv Jesus," on mount Thabor, but to repeat the sam on mount Calvary is peculiar to the loving fide ity of the blessed Virgin and her beloved chi dren. The true lover of the cross and passion our Lord desires no other joy than that which found on mount Calvary with Jesus Christ. A though St. Peter loved Thabor more than Calva

ry, yet the blood which flowed on the one we more fruitful and more valuable than the ligh which shone on the other. O, how precious a

the stones which appeared so hard on Calvar since the whole palace of the celestial Jerusale so brilliant, so beautiful, and so lovely, is bu with these rich materials! If jealousy con reign in heaven, the angels would envy, not o Forings of God for man, but those of n

--- life to be hidden v

Jesus crucified, loves also his insults, his tormenu

anner of ucusaw. onderful effort of thy love, by assuming our me an nature, and submitting to every species iental suffering and bodily pain; but in becor our meat and drink, thou hast done something

till more wonderful, since, in the first thou did ssume our nature, but in the other thou did ommunicate to us thy divinity. The inexhau ible treasures of thy grace thou hast thus pour nto our bosoms, that, conquered by thy love, may consecrate ourselves to thy divine servi and be wholly thine. I love thee, then, sole co fort of my exile, my only hope, my only felic my only good. I love thee with all my her

with all my mind, with all my strength, and wo that I could every moment increase the ferv of my love! Most ardently do I desire it : t

art the object of all my sighs and groans.

thou, in communicating thyself to me in this

crament of love, so join thyself to me, that I ! entertain no affections, no thoughts, but suc entertain no anections, no thousand, and the in thee. O divine fire, ever burning

remain pure as the spotless lily amidst truption of the world.

O, that I had the warm affections, the in desires with which the Saints approach fountain of life, the seat of wisdom, the so eternal light, the torrent of ineffable ple My soul would then continually pant after

Bread of Angels, this refreshment of holy Ah! come, dear Jesus, to console this soul, longs for thee. Be thou alone my joy, m

Joy which fills my a uk thus united to thee, my Jesus! eat was my folly when I went astray fr

n quest of peace and consolation! Unh. ature that I am, for having preferred 1 y friends before thee! Woe to me, if, ment of my ingratitude and folly, the efused to impart to me the consolation an which I now experience in my breast! thee, dear Jesus, for having returned m r evil, for having conquered the hardnes eart by the excess of thy bounty. Would ould make thee an adequate thanksgiving. n for thy mercy in visiting my poor soul. t can I render to thee for the great gift nercy? What praise, what benediction, hip? Ah, if I had a mind, a love, equal of the angels, I should be unable to detecute any offering worthy of thee: for understanding can comprehend thy inle bounty and ineffable love. in a food to so vile and

smere is the constant renembrance of leave to the thought that thou will not leave to sence that the transmitter of the thought in all the many income. ries i ruis invoir, the mercy and sently implore, from the mercy and sently included the control of the control shield is the constant remembrance art my defence against ries! This favour, this protection securely, for what her captive sence; the mought that mou wit not leave as shall be my strength in all that may happen, a shall be my strength in all that may the mouth of the mou snatt De my strength in all that may happen, a shall enable me to call upon thee with great call upon the grant and a shall enable me to call upon the grant and grant snau enable me to call upon thee with great of fidence and joy. Strengthen O Lord, and, in fidence any hope, inhame my charity, had not revolute the vioriant area. increase my nope, mame my charity, and, w ton viguant eye, who conspires against tempts of the enemy, who conspires against Soul of Christ, sanctify me, &c. 1. Grants O Lord, that I may overcor obstacle to thy service. things O Jess 2. May I forget all and thy holy lo 2. May I forget and thy holy lo mindful only of thee, shall I known to 3. My Joons when shall I known to under only of thee, and the best of the same of the sa much as thou wilt pake me to loke

faction, and then cause greation of heart.
true lover of God speaks little, labours id endures patiently all things for God's

## CONSIDERATION XV.

EXAMPLE OF PROFOUND HUMILITY WHICH S CHRIST GIVES US IN THE BLESSED BUCHA-

I.

pomp which Jesus Christ displays in the acrament; and then imagine to yourself as s you can that which encirles him in heard contrast the infinite difference which

example of complete humility of heart!
indeed we may learn from his example wi
unfeigned sincerity he loves this most lov
excellent virtue. And now, O Devout
what esteem do you hold this eminent
Examine carefully your words, and t
of humility you have hitherto practised
they been voluntary and sincere, like

Jesus! Are you as indifferent as is the Jesus, to the kind or unkind treatment .... to have mode:

in this divine Sacrament, and

e visible sign to be perceivable to 1 ally if we reflect, that even the slight stion of his majesty would have exci pay him the tribute of honour and at heart could have resisted a glimps nely attractive sweetness of his adora ity! But not so, thought the heart of is infinite wisdom he knew it was me lory and our good, to leave us in the this wonderful example of humility. vour vanity, your self-esteem, and tion, are regarded by Jesus Christ as enemies; and to undeceive you or tant point, he renounced one of the ig means of securing our tenderest ho is him. O profoundly humbled hea esus. O infinitely lovely and infin ed Lord! the more thou art humble

> truction, the more dear dost thou he Here reflect, () Down

that you can give the greatest delight humble heart of Jesus; and it was by a pi and maxim of this kind that the hearts followers who aspired to perfection were ted, and which spurred them on to the p ance of the most generous acts of virtue rendered them, although mean and despic

It is by such conduct as this, O Devou

the sight of men, much honoured and val the heart of their beloved spouse Jesus Cl thyself, and ne descended ... thyself, he flies from thee. The

as so persuaded of this truth, that umility as the foundation and the ther good. "Humility," says he. ation of all virtues, and a soul who can have no solid virtue, but only e of it. Humility is the most suiton for the reception of heavenly advancing in perfection; this holy ecessary to perfection, that to attain ans is humility, the second, humility. imility; and if a hundred times I aed on this subject, a hundred times irn the same answer." St. Thomas thus explains how humility produces ues in us: "Humility," says he, "is of many virtues, because from her ence, fear, reverence, patience, mo-

less, and peace: for the humble man with ease, fears offending any, keeps

---- all is subject to

heavenly Jerusalem, notwithstanding parable virginity. Who was in appear pious than the Pharisee of whom ment in the Gospel? He fasted often, he prand did many good works; and yet proved by God, because by taking a vacency in his good works, and raising his others, he failed in humility. St. Ber

cency in his good works, and raising his others, he failed in humility. St. Ber had just reason to say, that humility is not only for the acquisition of perfecti for our solvation.

Cicanoc, o ucai ocsus, cicanse ine Wi ecious blood from all my stains, before each to receive thee. Domine non sum intres sub tectum meum; sed tantum dic ve

nabitur anima mea. I am not worthy to re ee; but thou, celestial physician, canst wi ord heal all my wounds. Come, then, and : "I have wandered like the sheep the t"-Erravi sicut ovis quæ periit. Here, deemer, is the sheep which has wilfully ray, by flying from thee; but as thou as od Shepherd, who hast given thy life fo vation, secure me now, dearest Jesus, and . Bind me fast, place me on thy shoulde mly resolve on serving and loving thee t it of my power. I love thee, dear Jesus, ery other good, and I desire to receive

it I may love thee more. Thou hast given f entirely to me; and, in return, I give n irely to thee. Thou hast called me to e; behold, I leave all things and come to

O my God. I commend to thy care the Pontiff. all Prelates, Confessors, Missis Priests; give them zeal, and fill the Holy Spirit, that so they may promot and advance the salvation of souls. I to thee my parents, friends, and m those that are departing this life; yurgatory, and all the faithful who ar of grace. Grant them, O Lord, perse fervour in thy holy love; grant, mo and strength to infidels, heretics, and so all may know and love thee. Am

#### THANKSGIVING AFTER COMMU

O infinite goodness! O infinite l has given himself entirely to me, a wholly mine. Call forth, O my so fections of thy heart, and bestow the

port; to embrace thee, then, I reno y thing, and wish to be abandoned by all hom shall I love, if I love not thee, w ity is infinite, whose goodness is bound worthy of infinite love! Quid mihi e ? Et a te quid volui super terram? s mei. et pars mea Deus in aternum. Yes where can I find, either in heaven or h. a treasure equal to thee, or a friend loved me more! Adveniat regnum tur v kingdom come." O dear Jesus, this possession of my heart! Possess it entil bauish thence every love that does not ce ee. Receive, O Lord, this my heart, it is w nine; and, that it may be for ever thin attentively guard it against the inroad alv affections. Let worldlings invite m · parties of pleasure and to their am ts. I will turn a deaf ear to their solicitati pleasure, my delight, shall consist in ser , loving thee, and fixing all my affection

be infinitely more dear to me, more my eyes, than any creature, even tha But thou knowest my weakness, t. the many treasons I have been guilty standing my repeated promises; ass from thy holy love. May I find in th

and do not permit me ever to sep who will dispel the darkness of my counsellor to enlighten me in my do port in my weakness, and a physicia spiritual maladies. In fine, be thou beloved, the most tender, and the n ject to this my poor heart.

I recommend to thee, O Lord, t souls of my parents, benefactors, enemies; the souls of Priests, espec have laboured in thy vineyard, and and a namicular devotion to the Pe

or the wicked is like t

ous sea.

2. One single degree of grace is of an all the treasures of the world.

3. He who has experienced the delig g God, loses all relish for other please

## CONSIDERATION XVI.

THE EXAMPLE OF TRUE LOVE WHICH CHRIST GIVES US IN THE BLESSED EUCHAI

which Jesus Christ gives us in the uarist. It was necessary for our sa ding to the divine counsels, that is should die, and that here?

are the came was at the Far gilt of his lucionel is beloved disciples in this gilt of his lucionel Sacrament them. Ah, what a wonderful invention of them. before Jesus Christ instituted the holy Sacrament he had already given himself to us in many ment ne nau arceany given number to us in many ways; he had given himself, as our companion, ways : ne nau given masser as our companion our master our father, our light our example our master, our maner, our neut, our casumed there remained still the last effort of love, which was, to give us himself for our food, that so,

might unite himself as closely to us as food united to those who eat it, which he did in Holy Eucharist. Here consider, O Devout S the various benefits of God in the order of na and of grace. Compare them with that and or grace. Compare such the has best upon us in the Blessed Eucharist, and you Perceive that none more than this exhibit reatness of his love for us. By creation h the natural life, which he continually si a it were, every moment by I daily in that

er proof of the intense love of Jesus or us in the Holy Eucharist, is the entire ion and concealment of himself under amental species. It is of faith that under ramental Host which we adore on our there really exists the Divine Redeemer low reigns in the highest heaven at the and of God the Father omnipotent. But es he conceal his majesty under this veil ! loes he appear to neglect in this Sacrament s becoming his divine person! Why does base and thus expose himself to so many rences and profanations? Ah! the difficulhich arise from the opposition between his ness and our unworthiness are infinite, and have been overcome only by a heart over g with intense love for us. Here reflect, ( it Soul, upon another circumstance, which to some evinces the admirable love of Jesus for Saviour desires especially the source barde

Sacrament under was all may approach him with connuciaout fear. O how happy is our lot, in having

ways amongst us a God so good and so tende Pilgrims esteem themselves fortunate when goi to pay a visit to the holy house at Loretto, t places of the Holy Land, the stable at Bethlehe Calvary, the holy sepulchre, where Jesus w born, lived, died, and was buried; but how mu greater and more enviable is our lot when

present ourselves before Jesus in the Blessed S crament, and still more when we approach

rable Father John Avilla said, that he could where find a sanctuary of greater devotion s consolation than a church wherein was Blessed Sacrament! Ah. beloved Christis how then is it possible for us to remain insens to the love of our most gracious Lord ! He g us himself with all his riches, and this at the of the greatest sacrifice; and shall we not '- him. love him, and endeavor

- remain cold an

receive him in the Holy Communion! The ver

and perfect succession

d expects from us. Generally special always some reserve made by self-love, inders our sacrifice imperfect. To disislet us apply all the powers and affection the Lord has given to us.

## III.

ct. O Devout Soul, on the blindness and those Christians who are not mindful to ife of love towards their adorable Redeem-Alas!" exclaims St. Francis of Sales, in nd astonishment, "we have not as much we ought to have, (I mean to say, that to e to love an infinite God as much as he dewe should possess an infinite love to bestow iim;) and yet so wretched are we, that we it on vanities and vile creatures, as if w in superabundance!" This great Sain not permit any affection of his heart t

that if you love Jesus, you love him but I St. Teresa says, that when a soul has lear place all her affections in God, she loses the for other things, and finds consolation in no but him, and loses all regard even for her honour or interests. St. John Chrysostom af in like manner, that " when a man has gair a perfect love for God, he becomes as a sol on the earth. He regards neither glory nor grace, despises temptations and sufferings. loses his relish for all created things. He no support, no consolation, no rest in any o except in God alone; so that whether he ea drinks, whether he watches or sleeps, in al labours, words, or deeds, in all his thoughts in all his studies, he seeks only his beloved cause with him is his heart, and he alone i happiness and all his treasure." St. Ber says, "As long as any created thing gives comfort or pleasure, I dare not say that the of God is pure in my heart." And Oneen Re

What dost thou find in me, dearest Jesu in induce thee so much to desire my com rone as I am to flatter myself, I cannot at I possess any thing worthy of thee! ore I enter into myself, and reflect upon am, the more does my confusion incre e nothing in me but what would naturally ly indignation, and compel thee to bani or ever from thy presence. Yes, my Go lany offences make me unworthy to ap hee. But since thou wilt needs sacrame nter my breast, I beseech thee, purify a ame it with thy holy love. How ineffable is this love! Jesus Chri ave me to treat familiarly with him: ave me to receive him, to take him : neat and for my drink. Dost thou truly ny soul, who is that Jesus who desires to hese high favours upon thee! He is a mch surpassing beauty, that the brightne

might rest contented to be deprived of the power of vision? What are the contented of him by the countless mult

formed of him by the countless mult celestial spirits who are attendants to hi What, even in this life, must have been of St. Catherine of Sienna, of St. Mary of Pazzi, of St. Gertrude, and other h regarding this most perfect Being, w declared themselves so ravished with t and perfections of their divine Spouse, could no longer endure their banis earth! Behold, O my soul, here is who desires to enter thy breast. W asking much, if he were to demand Ah! Happy that soul who is anxiou herself entirely to God, and to be perf with him, by means of the Holy Com

nal Father, through the merits of J st, who this morning is about to enter meast, bestow upon me the graces requ otally consecrating myself to thee. Do t holy Mary, pray to Jesus for me.

## THANKSGIVING AFTER COMMUNION.

God is mine! A God is within me! d that I had never offended thee, der s. Would that I could return to the hi in which I was previous to my first e it possible, I would purchase that happi e expense of my blood, and thus if poss out loving thee. But since this canno, grant, dearest Jesus, that henceforth I r more be separated from thee. Abar ot to my instability and weakness, other ill again banish thee from my heart, and ttance to sin. Leave me not under the

of celestial treasures. What was make thee, great God of love, worthy of the

make thee, great God of love, worthy of the def favour thou hast this day conferred up in coming to dwell within my soul? His innocent heart, a heart full of love, I migh hope to offer thee something that would thee pleasure. But, alas! how cold, has insensible is this heart of mine! Such, he as it is, I dedicate it to thee, and humbly?

thee pleasure. But, alas! how cold, has insensible is this heart of mine! Such, has it is, I dedicate it to thee, and humbly! thee not to reject my offering. Look no depraved affections, but rather have re those sentiments which it will entertain faithfully co-operates with thy holy grack resolved, O my God, no longer to live to the to any creature, or to myself, but solely

faithfully co-operates with thy holy grac resolved, O my God, no longer to live to it to any creature, or to myself, but solely and for thee.

Here, however, dear Jesus, one tho turbs, one reflection pains me, and i that delight which I experience in thy I fear lest, retiring from thy altar, I st

#### MAXIMS.

Every thing is vanity, except to love to serve him alone.
He that fears what the world will say, r do any solid good.
The grace of God sweetens every thing

ter.

# CONSIDERATION XVII.

THE EXAMPLE OF PERFECT CHARITY WH US CHRIST GIVES US IN THE BLESSED EUC T.

### I.

hour of death is doubtless one of sorr ufferings; it is one in which above other

tion and peace! Will you.

your relations, be able to render you .... tant service! Ah! Deceive not yourself. Her of your mortal illness some will try any m of ridding themselves of the melancholy i others will be contented to hear of you servants; some indeed will show themselve your bed-side; but what will they say ! a few and unmeaning words of compassion. But will discover how much they love you by anxiety to find an opportunity of escaping the unwholesome air of your apartment, to their visit, and shut out the sight of your J some disease. You will watch in sorrow as return to their amusements, and leave you to your sadness and sufferings, and will ' ceedingly grieved to see how unable relation to console a dving friend. Instructed by

own observation during life-time you may late how far your parents will afford you in your last moments. If they are will not their sorrow

your neart, will, when you are lying pr ate under the weight of mortal sickness, con

your support and relief. Yes, when you ha o other remedy, no other help, then he leav is holy sanctuary to come to you; and thou may be the last to whom you thought of a ying, he joyfully and speedily communicate mself to you, and entering into your breast re ains with you till he conducts you to heaver appy you if loving Jesus tenderly in your life u shall be found at the awful hour of deatl longst the number of those pious souls who their last moments receive the holy Viaticum h joy, and burst forth in strains of love, and athe their soul into the hands of Jesus, with s raised to heaven in holy hope of the future ard. Happy you if in your agony you have fortune to call upon Jesus, and embrace teny the crucifix, and press it to your bosom. with feeble voice repeat, "Jesus, my good s," and with a few tender sinks

low, obey the summons, a...
parts. Every where they come forth, house of poverty, from the palace of the pay their homage of praise and adoratio adorable Jesus. A numberless mixe blage, with modest air and lighted taper pany their common Lord, and all join and in private prayer for the soul of thei or sister, whom perchance they have n or known. This religious solemnity in with a feeling of affectionate union and him. The priest enters into the room of person, and in the name of the Savie he bears respectfully in his hands, peace to the house and to its favour

this annunciation of peace to the p who is struggling with death, overpo of contending emotions, and ' -f terror ! But sti

tants. Paz huic domui, et omnibus habi ea. "Peace be to this house, and dwell therein." Ah, who can tell l

..., uns heavenly we body of our Lord Jesus, t

aticum. May it guard thee from thy emy, and conduct thee safely to life et cipe frater, viaticum corporis Domini nosi iristi, qui te custodiat ab hoste maligno et p vitam æternam. Amen. Ah, how precio ese words to the dying man! These are him words of comfort, of peace, and of c ion. After this holy preparation Jesus takes thful and beloved soul into his especial iches it with the fulness of his grace, glade ith the sweetness of his love, and behaves ds it as a God of all consolation, a most ten faithful friend, a sovereign Lord, most r ercy. An outward sign of the internal e of grace into the departing soul may be d sometimes in the holy joy which light e emaciated and pallid countenance. death yields to magnanimous resignation fect detachment from all

that you confide in ...... put our confidence in God, and esu

selves in an entire dependence upon dence, and we should not fear what me or do against us, as he will turn all to Though the whole world should rise us, it cannot do us any injury, but wit mission of that Lord in whom we have whole hope." In another place the "When a man puts his whole trust in God exercises an especial protection and in such a safeguard he may st against all evil." St Francis of Saler same thing: "When a man rests wit thoughts upon God, endeavouring t faithfully, God protects him in a spec and the more is his confidence in God is God's care that he shall not fall

danger; because he has an infinite soul that places all its trust in him. Christ then be the only object of ou -- aupport and comfort

ITTERING TOF CHAFTLY WE BROWN DIESS GOVE ertullian, speaking of the first Christians nat they loved each other with such e gns of attachment, that the heathens erve how these Christians love one an

lves were astonished, and said of them. ow they respect one another; how careful re to render each other every service : an re even ready to die for one another." me relates, that when the Evangelist St a the end of his life, was unable from th

aity of his age to attend the religious asse xcept in the arms of his disciples, and fro

veakness of his voice could no longer mal iscourses, he did nothing but repeat the vords: "My little children, love one an lis disciples, wearied by hearing cont epeated this same sentence, asked him lways preached the same thing: "Be eplied he, "it is the precept of the Lo: when that is observed it is enough." He mine vourself O Devout Soul, on the

But, Oh, how has distiguted hear hear hope that its woulds have been hear hope that its would have been hear hope that its would have been hear hope that its would have been hear hope that he had had hear hear hope that he had he ha alm of penance; but if not I beg of thee aim of penance; but if not I beg of thee net pierce my heart by thy holy grace, and to cleanse away all my sins.

Ah, Lord, how could have a way all my sins.

Offended thee I have as a days missing my suited thee should be as a days missing my suited thee should be as a days missing my suited thee should be as a days missing my suited thee should be as a days missing my suited thee should be as a days missing my suited thee should be as a days missing my suited thee should be as a days my suited thee should be a should be as a days my suited thee should be a should be as a days my suited thee should be a should be as a days my suited thee should be a sho ouended thee should be as a dart piercing my very heart! I am indeed sincerely sorry and afflicted neart: 1 am indeed sincerely sorry and anneted for having done so. Dear Jesus, 1 am indeed from to receive thy most adorable body, a manufacture to receive the most adorable body. receive thy most anorane pour rar from the first and favour. I do not deserve that he so great a favour. I do not deserve that he so great a favour. I do not deserve that he even mindful of me, or bestow the even mindful of me, or bestow. enormous. Unhapp. amiable Saviour, since thou dost descend heaven to come to my soul, O grant that h grace it may become as a garden producing and fruits worthy thy acceptance. I have o ed thee, O pardon me! I have abandoned receive me, since I return with a penitent

to thy embraces. Grant me that purity v will make me pleasing in thy sight, and strength which may enable me to do in all t thy adorable and holy will. Enlighten my derstanding, and dispel the darkness which shadows and prevents it from penetrating greatness of the Sacrament which I am about to receive. Prevent my mind from being distracted rain and useless thoughts, and make it wholl ent upon the greatness of the gift thou art a o confer upon me. In fine, furnish my soul loly thoughts, inflame it with pure affect uch as should penetrate one who has the for

o approach thy sacred table and receive the

much better than 1. Ou, --

blessing at least, that of consecrating all my affections to thee! I adore thee, O my with the same sentiments of humility and found respect as thou art adored by the r exalted and sublime angelic intelligences, wh dazzled by the splendours of thy countena

with their wings veil their faces around thy thi of glory. For the ineffable riches of thy bou which thou hast this morning bestowed upon and of which I am so unworthy, I return most grateful thanks. Oh, how lively shoul the sentiments of gratitude which ought to I trate my heart! I recommend myself to most Holy Virgin; do thou supply my ir ciency. With thy tongue and thy heart proto Jesus the gratitude I owe and know no

to present to him; I have only my heart t in thanksgiving for his eucharistic feast. is no longer mine, it belongs entirely to m '' my Lord, I offer it to thee with all sir

, vieutor. I seek no .... tny consolations; all I wish f

do what may please thee. My Jesus, my J ad thank thee.

hether near or far removed from me, thou ever dear to me, ever the object of my des fflict or console me, I will never cease to . Ah, my God! as long as I remain on this ea shall always be in danger of losing thee! Wi ill that day dawn on which I may say to the y Jesus. I possess thee, never to lose thee mor infinite treasure. I love thee-enable me mo ly to comprehend the blessing of loving the I give me that love which thou wilt have m bestow upon thee. Enable me to overcom ry difficulty, that I may please thee ! Eternal Father, for the love of Jesus Chris ct me not, accept of the love of one of the test sinners on the earth. I will love the in time, that so I may love thee much in ity.

I, Holy Mary, Mother of fair

3. My Jesus, give me all eternity.

#### MAXIMS.

 He who seeks to gratify his senses will become a Saint.

2. He who humbleth himself shall be example and he who exalteth himself shall be humb

3. Heaven is never dear bought at whi

# CONSIDERATION XVIII.

UPON THE EXAMPLE OF HOLY ZEAL WHIC CHRIST GIVES US IN THE BLESSED EUCH!

I.

O Devout Soul, that you bel

pard, their guard. sometimes invites with authority.

imes with mildness, all souls to his love; imes with threats he warns, sometimes wit

weetest promises he rouses, he restores, h lews them. In short, whatever good we rec omes from him, whose heart is like a sea of h of grace, of love, of spiritual riches, which he uses over the whole mystical body of his Chui If you then, O Devout Soul, desire to eng. he affections of the adorable and tender heart esus in your behalf, you must put on his spi id enrol yourself under his standard, in order rward his interests. If you love Jesus Christ not possible that your heart should neglect h nour and glory. You are a slave whom h chased at a high price, and are under an obl ion to take upon yourself whatever you sha able to perform for the sanctification of hi name. You are a child tenderly beloved must be interested in all that concerns

enly Father. You have

municated to his beloved childre sion of interior grace, by saluts made upon their heart; in fine, h ternal gifts imparted to such as In this apostolic work of alluri service of God, you yourself, O D have a share by holy conversati vice, by affectionate prayer, an means. Sometimes a single wo love, a glance of gentleness and c gain many to the love and service how many by unperceived and

insinuate themselves into the confor evil purposes; and shall not t Christ make us equally ingeniou

the means of restoring souls to his crimes, and of withdrawing from ple and unwary! Shall the devi always at hand to ruin souls, Christ have none to labour for the to bring them back to his bos

..... campies of all the virti practised in his mortal life, and is a

ulated to lead souls to the sublimes Can you find any where more pe ce than our Lord exhibits in the Sa suffering so many insults, injuries, ar ions, with which so many ungratefu s outrage their mighty and benefice Where can we find a humility me d than that which leads him to conc under the form of bread and wine, not pe one ray of the transcendent light rcles him in heaven? Where a love so

is, by which, in order to endue us w

. he reduces himself to be our me Where an obedience more promi vhen, at the few words of his minister s from heaven, places himself in his becomes our guest? Your good ex ut Soul, may in some cases be attende success than even that of Jesus Ch

icrament: for hi-

God and to promote his honuld the circumstances of your
om employing other means,
the abundant waters of sanctiavenly source. Ah, that you
mense army of blessed spirits
on at the prayers of a devout
prayers to that which Jesus
ug to his heavenly Father for
uls, and beg of him the grace
k you do, every evil you suf-

s end.

.... my God, shall I What would you have

the merciful Lord had answered by the n f one of his servants, "Weep not, my child ula i

hy tears, for thou shalt one day most assur e with me in Paradise." What joy, what olation would have filled your whole a Vell, then, St. Augustine gives you this answ If you have saved one soul, you have secu our election to eternal glory." Is not t nough to rouse your zeal for the salvation Here reflect upon another motive which is ca lated to rouse you to a holy zeal for God's ho r and glory. This is, that if you succeed eventing but one sin, or in being the cause act of virtue, if you have the fortune of drav one single person effectually to good, you wi ve great comfort and consolation from it a point of death. There is none who has no n some scandal to his neighbour during +1e course of his life. How offer hy some incoJesus at the hour of death and entreat his saying, "Lord, have pity on your mi creature! It is true I have helped thy e in their open war against thee, by the scar my life. I have drawn souls away from the were thy delight; but by thy grace I have enabled also to reclaim some; I have his some sins; I have repaired some scance have roused some persons to good. Deign cept this small compensation, which throw bounty I am able to offer to thee."

#### PREPARATION FOR COMMUNION.

I present myself before thy holy alt dearest Jesus, to unite myself to thee Blessed Eucharist, to have thee as my and my protector, during the war which fernal powers will unceasingly wage aga: I believe with all my heart and mind, the why did not the hand of death seize up and prevent me from sinning against a such goodness and mercy! Why did

lose my senses before I could abuse the committing sin? O how great would be m though stripped of all things, and overwh with evils, if I could yet have the assuranever having offended thee! If I have hitherto disloyal towards thee, I will I orward be thy willing slave. Never will Sovereign Good, offend thee more. By exe f piety I will strengthen my weakness; eep all my senses, and my eyes in partic nder constant restraint; I will carefully ccasions of sin: I will despise all huma: pect, and, bidding defiance to the remark ie world. I will faithfully adhere to thy wil In loco pascuæ ibi me collocavit nihil mihi d Ps. xxii ) O most loving Saviour, having veet and pressing invitations to approach pensate for the tepidity of so many other I may reap abundant fruit, not only from but from every future approach to thy table.

Most holy Mary, my amiable mother, which the holy mary at a lightest in being styled Mother of Green.

Most holy Mary, my amiable mother, w lightest in being styled Mother of Grace, for me, from thy dear Son, the graces nefor worthily receiving him this morning, a leading a holy life in this world, and attain

the regions of bliss.

the happiness of glorifying both him and

ness. Though a mother should forget her of

will not be unmindful of thee. Et si fuerit, ego tamen non obliviscar tui. (Isa 15.) "And if she should forget, yet w forget thee." Our most sweet and lovi watches continually in defence of the so he loves, most affectionately guarding he the incursions and attacks of her enemie God! into the arms of thy infinite go abandon myself without reserve; for that thou dost love me above all things. my true happiness. To thee I give m; tirely; let every other hope fail, I put in thee. Domine quid me vis facere? "Lo wilt thou have me to do?" Behold I as red and resolved to fulfil thy good pleas

yond this I have nothing to say. Fiat tua. "Thy will be done." I have no de

to do thy holy will. Ah! dearest Jesus. my aid, for without thee I can do no goo thy sight.

I recommend to thee, O dear rents, relatives, and friends; give rit of piety and sanctity. I recon thy persecuted spouse, the Churchee to deliver her from her enen mend to thee this kingdom, tog rulers. I recommend to thee my companions. I recommend to the souls in purgatory, and those ps are united to me in the bonds and friendship.

Soul of Christ, sanctify me, &c.

EJACULATIONS.

1. Grant. O Lord, that thy grea

..... AIA.

S EXAMPLE OF THE HIDDEN LIFE WI S CHRIST GIVES US IN THE HOLY EUCHAR

I.

IDER, O Devout Soul, the example of life which Jesus Christ gives us in Eucharist. Who could say, on behold te in which we see him in the Bles ist, that this is the King of kings, rn Ruler of the universe? Who wo that this is he who dwells in heaven, a abits light inaccessible, seated on a it throne of glory, and surrounded by able host of angels and saints, worsh n at all times? Here we discover f his royal magnificence, nothing of l providence, of his wisdom, and infini Here his only object is to act secretly by his grace, and to impart to the

HEL CYCLMOND DAY ON THOUGHOUS OF THE THEFT ... divine love. St. Mary Magdalen of Pazz sessed this spirit in a most eminent degre is related of her, that whilst she was engage exterior occupations her companions rem

that it seemed as if her body only worked, pendently of her soul, which was always al ed and immersed, as it were, in God. We of Father John Leonardi, that when engag any business, he was always so absorbed in that, like St. Paul, his conversation was in ven. And it is related of St. Rose of Lims amidst her exterior employments, she ker mind fixed upon God without interruption that whether she read, worked, spun, conv

provided for the wants of the house, or w in the streets, in all places, in all actions.

times, her soul contemplated, as in a brillian ror, the face of her beloved. And what i more admirable, she practised this interior without the least abstraction of mind; s whilst conversing with God interiorly, she

Jour Soul, how very neces

Reflect deeply on this, for unless you endeav to attain to this interior spirit, you will ne be able to lead that hidden life in Jesus Ch. of which St. Paul and the Saints speak highly.

highly. Another thing which forms a bright and d tinguished characteristic of the hidden life. which Jesus Christ gives us an example in th livine sacrament, is the anxious wish to concer purselves and our actions from the world. H vho desires this is not a weak person who ne ets his duties and employments from a falpirit of retirement, but one who, sincerely lov g retirement, solitude, silence, and recollection nevertheless ready to undertake and discharge y duty at the call of obedience and charity e who, disregarding the opinion and esteen men, endeavours to perform all his action the sake of his beloved spouse, who may leaven. He fears to see

failed. If you even und ss to it, still be not cast down. ne hidden heart of your Spouse inspire yours with courage and

Devout Soul, that whatever be can and ought to imitate the exsus Christ gives us of the hidden ssed Eucharist. In fact, what is i in order to do this! Is it requi--olf in the deserts of Tueall situations? Who was more burdened with business than St. Francis of Sales? Yet amids the press of human affairs, he always maintained a great union of his soul with God. He retired from time to time into himself, calling the centre of his soul the sanctuary of God, because it was the place where he would frequently recollect himself and converse familiarly with his deal Lord. Who was more overpowered with occupa

tion and fatigue than St. Catherine of Sienna Yet she always preserved in herself a great spiri St. Jerome, in which God speaks and co familiarly with his friends! God conver with the soul amidst noise and tumult, leads it into solitude, and there speaks heart. "I will lead her into solitude," Lord by his prophet. "and there I will sher heart." Our Lord once said to St. Terchow willingly would I speak to many sou the world makes so much noise in their

business and cares. O blessed solitude, e

that my voice cannot be heard. O the would part from the world for a little v The venerable Father Vincent Caraffa sa

cy," says St. Vincent of Paul, "and desire of pleasing men, of being praised by them for our conduct. and of being told that we have done well and performed wonders, is an evil which deprives us of the favour of God, vitiates the best actions, and is the most pernicious hinderance to the spiritual life." "What advantage," says St. Bernard, "can we expect to reap from pleasing men, and making an ostentatious appearance before creatures How little need we regard the contempt and vituperation of men, if in the sight of God we are without blame." Ah! we did never rightly un-derstand this truth, and for this reason did never attain perfection. The saints were never more

them. The world too and self-love grad their power over our minds and heart when turned to heavenly things, cease

WISE DAVE DELECTED HITTI STIEF WE DAD

of the day. Here, then, is a method

the pleasures to be found in the enjo created objects.

The acquisition of the spirit of pray second fruit of this hidden life. The prayer cannot subsist in a heart filled or dissipated with a thousand follies al. ss, there they shall find thanksgiving ce of praise to their sovereign Lord." We say, O Devout Soul, after these considered that they not excited in your breast desire of despising all worldly vanidevoting yourself to the practice of it. Determine to endeavour to make your means to destroy all attachment to easures and to self-love. Offer yourseline heart, implore his grace, and resolves of the examples you have receing in the Blessed Eucharist.

## PREPARATION FOR COMMUNION.

thou, then, dear Jesus, love me so mome and take up thy abode in my p Ah my God! how can you bestow favour upon so unworthy and guilt; as I am f Reserve it, my dear Lord, appy soul which is adorned with f

Where are the inflamed affections wi the hearts of thy true lovers burn ! W

pure flames which rise to thee from thos ed furnaces of love! Ungrateful heart! ous heart! How couldst thou, from mer for the gratification of curiosity, for a me pleasure, to indulge thy pride, or some passion, resolve upon offending God!

has been thy perfidy, that to be pierced, asunder, with the deepest contrition, ifling atonement! How could Linsensible to the ter I love thee, my Jesus, not for the delights whic accompany thy love, but for thine own sake, i order to please thee; it is thus thou desirest an deservest to be loved by every intelligent cree ture.

### THANKSGIVING AFTER COMMUNION.

How great and ineffable, O my God, is thy good ness towards thy ungrateful creature! How is i possible for thee to delight in remaining with soul, which has in so many ways abused thy mercy, dishonoured thee, and from mere capric

Dure names which rise to thee in ed furnaces of love? Ungrateful ous heart! How couldst thou, fro for the gratification of curiosity, pleasure, to indulge thy pride, or passion, resolve upon offending has been thy perfidy, that to be r asunder, with the deepest cont but a trifling atonement! How so indifferent and insensible to of my dear Jesus! How not ov grief for having despised and neg shame! What monstrous ingrat Ah! dearest Lord, grant me ti

my past offences The contrition heart is affected is too languid, as that which I desire. Sweet Sa me a bitter sorrow, strengthen n resolutely every passion, and me the grace that I may never sion which most predominates humbly becase thee for grees t

any thy love, but for the delights wl any thy love, but for thine own sake o please thee; it is thus thou desirest at to be loved by every intelligent c

# THANKSGIVING AFTER COMMUNION.

rreat and ineffable, O my God, is thy go vards thy ungrateful creature! How is for thee to delight in remaining with ich has in so many ways abused thy m conoured thee, and from mere capr. d to thee objects most base and conten The more I reflect on my ingratitude a iness, the more I am lost in astonishme more reason I find to have recourse to t ty of thy beneficence and goodness. eived thee, and I adore thee, but I ha hts nor words to express my acknowled the favour thou hast conferred on m ma with a ...

n thy mercies at that to the society of the taker of the joys and av also join them in oly name throughout sures! O perpetual e joys of Paradise but piness inconceivable, hem for ever ? per cor tuum. (Cant. oon thy heart." Yes.

have consecrated my ut just that I should

of love, to prevent the and to make known ..... away the m

re the spirit of piety cannot reign.

Let who does not cultivate a fervent spir yer, will never attain a high degree of per table.

## CONSIDERATION XX.

N THE EXAMPLE OF HAPPY LIPE WHICH JE: IRIST GIVES US IN THE BLESSED EUCHARIST

I.

NSIDER, Devout Soul, the happiness whis Christ enjoys in the Blessed Eucharist, and there concealed from the eyes als, and divested of all those things which the desteems, and which your self-love believes sary to make you happy. Silence and columniate the self-love believes and solumniate the self-love believes the sel

have no place in forming the happiness How can we expect to obtain your amidst the fulness of earthly blessings, stead of tranquillizing undermine the the soul? When will you be persua your heart, like that of Jesus Christ, is for such flattering and fleeting blessings is the soul who can boast of having be satisfied with earthly enjoyments? I with its vanities has made in all ages 1 sons miserable without having succeed dering one perfectly happy! Ask the erful kings of the earth, the most glo

querers, the most learned men, and unite in declaring that they found or and vexation of spirit in the midst o

possessed. Behold Solomon in the flo youth, monarch of God's chosen peoplted for the great works he had perform glory, and renowned for the great vi had gained over his enemies. Behold !

```
misery :
 desirou
ry of my
sun are
it."
asham
erto pla
of havi
es, upon
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you m tter con ch me. C i of all

sitory and earthly objects. Blesto all the goods of this life! Of the same nature as that of Jesever causes his happiness can a Recall to your mind the day and in which your heart was most is love of God. O sweet and blesse

What was then wanting to your the joy of your heart at that time bation which you experience in t Have nity on yourself contemn. ..... to suffer for

on sesus Christ the most excruciating to ta!" Behold a Secunda, who, beholding irings of her sister Rufina, felt insulted to the persecutor permitted her to be rathectator than a companion of her sister's mom, and cried out to the governor, "Crunt, why dost thou honour my sister alor leave me in disgrace! Let us both be to a second service of the second second second service of the second second

i, if divine love had such power to allevial orments of those holy souls, to lighten that of their tortures, to sweeten the bitterneseir sufferings, and, as it were, to conveilace of their martyrdom into a Paradise of that may it not effect in our hearts if we rehem to its influence! What blessedness may tanticipate!

## III.

ider, O Devout Soul. the him?

joyful and happy, however deceitful countenance of second are inwardly suffering the nd the bitterest grief. You oly Doctor, in sinners outward er on their lips, gaiety in their in their dress, and luxury at you know if this joy is real or sk their conscience, and that he happiness which they seem

e in the smallest degree withthe Gentiles knew this truth.

..... jorward all the facts which s hout doubt that the ordinary punishmen ners is grief, misery, and ruin! Beware, therefore, of your flattering and tree us passions; they will promise you many hts, but will in the end, if listened to, trans ir heart with envenomed arrows. Never I ht of this great maxim: "Our souls can ne t satisfied with any thing less than that God ose likeness it has been formed. All oth ds may, indeed, flatter its desires, but w er satisfy them." Ad imaginem Dei facta anis onalis cateris omnibus occupari potest, satu potest. (St. Bernardus.) "A rational so

#### PREPARATION FOR COMMUNION.

r satisfy itself with them."

it then true, dear Jesus, that then -----

ted to the likeness of God, may find when to occupy itself in other objects, but ca

ful and disinterested on mounts. the adorable Jesus, the only-begotten Son Heavenly Father; the most loving Jesus for my sake, passed his life in obscurity a jection: that Jesus, who for me was bruise cruel scourges, crowned with thorns, loade most cruel sufferings to a shameful death.

a heavy cross, and nailed to its hard wood. deluged with sorrows, and for me reduced offended my most sweet Jesus, that God of ness and of infinite mercy, who, in a trans love for me instituted this divine Sacram which he gives me more than if he were stow upon me his kingdoms, empires, ye whole world, or heaven itself: this sacram which he gives me himself entire, and wit all his riches, and not only to me, but also those who worthily receive him. Yes, this whom I have offended. How good is thi whom I have despised! Ah! I ought to sacrificed every thing rather than have of occasions, my affections shall be restrained purified, and by every means will I endeavor remain steady in my resolutions. I am, in a prepared to show myself thine, notwithstand the sneers and remarks of a corrupted wor and to declare, with the Apostle St. Paul, the am disposed to lose all, to suffer all, rather the forfeit thy grace.

This, through thy merciful assistance, I posse faithfully to accomplish. I hope, dear Lord, that the same goodness which prompts the obecome my spiritual food, will also strength ny weakness, and render my resolutions firm a mmoveable. This is the grace I now humb nplore, that I may never offend thee more lasten, dear Lord, hasten to me, and unite nearly the for ever!

#### THANKSGIVING AFTER COMMUNION.

Oh! how good, how married .

u remain cold and indiffert! insensible heart! heart

ble to say with truth, Dearwholly thine! Ah! since hy whole self upon me, let nee alone, and let its only thee. O Lord, thou hast toonquered; my heart is

e how to show my love to Vouldst thou that I should hate affections to which I h freedom, bear with resigoncurs, riches, consolations, and earthly ghts. No; all I ask is the grace of never againing thee. Without this though thou she rant me all things else, I could not be satilearest Lord.....Ah! pardon me.....It is ant of confidence that makes me thus impate, it is the great, the earnest desire I fereserve thy grace, and to be ever devoted to ve.

Receive me, most holy Mother, amongst mber of thy servants, and receive me amo y favoured ones. It is through the merit sus, with whom I am now closely united, love which he bears thee, and by the sing ces with which he has favoured thee, tha sume to request thee to take me under a tection.

Soul of Christ, sanctify me, &c.

UALLY RENEWING THE SACRIFICE IN THE BLESSED EUCHARIST.

т

REFLECT, O Devout Soul, on the the sacrifice of the altar, which J fers to the Eternal Father contin the Blessed Eucharist. Who ca even a small part of the sublimtained therein? Who has power value and infinite excellence ! wonderful, stupendous, and mir tions? The holy angels cannot c wonders of one mass without sil Here they behold nothing earth man, nothing finite; all is heave infinite. You must awaken and faith, if you would form any idea dous mystery. What does it tead

BUSE IV THE THEIHAL PARTIES FOR MO. O. fajesty, thanking him for his goodnes satisfaction to his justice for our sin ating his liberality. sence it arises that the sacrifice of the t to be considered, as it is in substant exactly as that made on the cross: xcept the manner in which it is offere fice of the mass is exactly the same s endous oblation which Jesus Christ

imself on mount Calvary. The sa h is continually offered upon our alt ded for the same purpose, and rend the same honour, and has the same viing down upon us the heavenly ble naking us to share in the merits of our edeemer. All the difference which een the bloody oblation on mount Ca the sacrifice which is daily offered up s, consists merely in like manner of of e sacrifice on Calvary the blood of Jes actually which is here only shed my

truth, for thou canse -. When we celebrate the other my

of Jesus Christ, we only recall them to our ory: but those mysteries do not actually place. On the day of the Nativity the ( represents to us the birth of the Lord; b Lord is not verily and indeed born on tha On the days of the Ascension and Penteco proposes as the object of our devotion the sion of our Lord to Heaven, and the desc the Holy Spirit upon the Apostles; but it true that on these days our Lord ascends. the Holy Spirit descends visibly upon us the case is very different when we comme by the sacrifice of the Mass, the great s

blood, to his heavenly Father, as when h • what a work of wonde

which was consummated on mount ( For the sacrifice of the Mass is not a me memoration, but is also a renewal of the cross, because in the Mass Jesus Christ and truly offered, though without ef

wno celebrates the .. or our Lord and Saviour Jesus

Here Jesus Christ is the principal agent, no because he instituted this most holy sacrific has given to it all efficacy by his own meri

because in each Mass he condescends for ou efit to change the bread and the wine into hi most sacred body, and his own most precious h This, then, is the great privilege of the holy l that we have here for Priest a God incarn and the celebrant whom we see at the altar

to greater dignity or honour than that of b he minister of the one High-Priest invisible ternal, our Redeemer. Christ our Lord being the principal agent is most august and tremendous mystery, a e priest being his minister only, this clean ion cannot fail, therefore, to be pleasing d, even when presented by unworthy and egious hands. Blessed then be our most g is God, who has given us a holy Prior not only in every place

its to the ocean, ... would require the exertion -power; and yet behold here effected by ble minister a miracle of a far superior of may be said that the power of the pries to that first Fiat by which God drew ev from its original nothingness, or even to t Fiat by which the Blessed Virgin receive womb the Eternal Word of God. Yea, th of the priest in the sacrifice of the Mas said even to surpass that of the Blesse for she only submitted to conceive the body of Christ, of her virginal blood, by t tion of the Holy Ghost: whereas, the vo celebrating minister is employed by the High-Priest as the direct means for conv substance of bread and wine into his body and blood.

III.

Consider, O Devout Soul, with wha

..... in meditating

conclude of the priesthood, was so re that he called upon all priests to detach selves from all earthly things, and give then solely to the love and glory of their God had so loved and honoured them; and la ed bitterly the misery of those priests who sessing Jesus on their altars, are forgetful o and turn their heart and mind to the pursu vain terrestrial things. Videte sacerdotes (t are the words of the Saint), dignitatem vestra. icut super omnes propter hac mysterium honor os Dominus; ita et vos diligite eum et honor lagna infirmitas quando Jesum sic præsentem h is et aliud in toto mundo curatis. "Behold, iests, your dignity, and respect it; and as y ve been honoured by God above others, on ant of this holy mystery, see that you hone I love him. To love any thing but Je ilst you have him on your altars is a grue!" Another thing which follows excellency of the same? the Man-trou.

cending into heaven took his hand of his Father, and who to judge the living and the de Jesus will rest upon my tonguto my breast this morning when the morning well and the morning will be supposed to my breast this morning will be supposed to the suppos

to my breast this morning wh the consecrated host. Ah, good Jesus! What a m of mercy is this for me! Is it. thou canst be pleased to com soul, and even be delighted wi so base a creature? Thou c only to comfort and console n but to admit me to thy sacred en me with thy adorable body am I, but a vile and ungratefi less servant, who has offende of crimes. O how great and offences, O my God, which against thy Majesty! Thou their number and their abou 1 --- lawest me so much &

and wen carculated to move thee to co nate poor sinners, who know thee not, w thee not, and who are living without t aly grace. Grant them light and streng ancipate themselves from the thraldom

passions. Though their sins be great, t g I make in their behalf is greater, bei ering of thy only Son. iplore mercy for all, but more especia vself, who have been more favoured, a ore ungrateful, than thousands of thy e ildren. For the love of Jesus, pardon 1 sins, my impatience, my falsehoods, r erance, my distractions, and negligence charge of my religious duties. For the s I am sincerely sorry, because by the incurred the displeasure of a being who ly good, and deserving all my love, read of Angels! O Divine Food! mo

ole than all the luxuries of the world. nceforth love thee alone, and I will pref

My God lives in me, and ness! O blessedness! Who the exalted dignity to w

What are the great ones their power and empire, i They have the earth for the have the King of Heaven, a within me! Ah, dear Jesus, ed, and my imagination los tion of the greatness which upon me. The God of Maje within me! Ah, Lord! wh for this inestimable benefit majesty are so great, that 1 thily to thank thee for it. when thou dost vouchsafe us in the Holy Communion of our souls? At this reflec and my lips cannot give u tude. I know no better me

at more canst thou do, dear Jesus, to love thee! O how I blush with conf thought of having hitherto treated th worthy a manner, as basely to have pr miserable pleasure, a foolish caprice, b nd thy holy grace, for having deserted mefully! How often does my heart entiments of generous love towards my eatures : how often does gratitude tow warm my heart; and yet I have offe ny most sovereign Lord, most liberal or, most bountiful God! Ah, pardon hfulness! punish me not severely: I rdon through thy infinite mercy!

ank thee for not having condemned n s my sins have deserved, but having b ne so long. How ought thy great pati nate me with thy holy love! And wha finite mercy would have permitted n upon the earth? And moreover, thou red so many favours upon thy rebel

it to thy service in such a manner the never more be separated from thee. T promised to love those that love thee. gentes me diligo. (Prov. viii.) "I love t love me." I love thee now, O my God beseech thee to love me in return, and t nothing to interrupt our close union. time or eternity. Qui me non diligit morte. " He that loves me not, abideth i O, preserve me from this death! I dre deprived of thy love, more than all t evils of the world. Make me for ever th of thy love, that so our love may be ini eternal. By thy merits, in which all r are firmly fixed. I beseech thee, my hear and grant this my petition.

Mary, Mother of my God, pray also to behalf of thy child.

Soul of Christ, sanctify me, &c.

EJACULATIONS.

I. It is a law of nature the render to his superior a hon ble proportionate to his dign ty of God being infinite, it serves infinite honour and g we find an offering of infir able to honour God as muc

we look around us, if we ca direction, if we penetrate and search even the Angeli

enous of Devout Soul, a lively image of our te. We have contracted a great debt toward te. We have contracted a great debt toward that of honouring him. To pay this debt as nch as the infinite Majesty of God deserves, an gering of infinite value is required. But where hall we find an oblation so excellent and subme! Ah! thanks to the infinite love of Jesus Christ, who, moved to compassion at our distress has undertaken to satisfy this our enormous debt, by means of the holy sacrifice of the years which this many pious Mass.

our and gio

arom all the choirs of angore these being but simple creaturage is limited and finite; but in the offers himself, and his offering limerit and value. O victim! O a Holy of holies, can any other equicellent and sublime mystery?

Ah, hide yourselves, ancient for shadows of antiquated rites, disapp our altars not the blood of bulls an offered, but that of a God incarna only son of Abraham submits to command, but the only Son of the humbles himself infinitely before the his Father, and to him he renders a glory, a homage, of infinite value. Oevout Soul, this truth, and wonde world can be so blind as take a count of it!

III.

of the Majesty of their Lord; if w therein assembled together the Ble Mary and all the Cherubim, the Se virtues, the principalities, the powers, the dominations, the archangels, the patriarchs, the prophets, the apostle tyrs, the confessors, the virgins, all tangels and saints, what should we t conduct of those who should dare to their irreverence so venerable and he nity? What then do they deserve the mass, a sacrifice infinitely more; any thing which can be conceived he

conduct of those who should dare to their irreverence so venerable and he nity? What then do they deserve the mass, a sacrifice infinitely more any thing which can be conceived be angelic mind, dare speak, laugh, and piety and devotion of others? By shall we denominate their impious Shall we be speaking too strongly whe that their perfidy exceeds that of deries fear Jesus Christ: the devils

Jesus Christ; they become dumb, a at the sight of Jesus Christ. There

re, who has ungratefully repaid thy m ith neglect, outrage, and contempt! Le Lord, this heart of mine be any longe reery of vicious thoughts, or the lurkingthy declared enemy, but let me seek and w in all things thy holy will. Since thou so graciously invitest me to ar to thy sacred table, my unworthiness t discourage me. One favour, however, l s beforehand:—Purify my soul from in of sin, and make my heart thy captiv ans of thy love. Henceforth, my dear

ou alone shalt be the object of all my ns, desires, and thoughts. Jesus, my treasure! I wish to love only thee, I w k to serve thee alone, because thou alon

rthy of being loved, served, and adored l

Alas! when I review my past life, I find t ve often slighted my adorable Redeemer ve been a rebel to his holy will. But no

stures for ever.

inflamed with thy love, and inflamed with thy love, my only love." E quit thy table burning with the fire terrible to thy enemies, and formid the powers of hell. And do thou al Mary, Virgin Mother of God, obtain thy divine Son, the grace of perselove and service.

### THANKSGIV G AFTER COMMI

O my God! is it then possible the Majesty has deigned to visit me, the of thy creatures? Who would have for such an union with thee? It able to correspond with this refine Canst thou, O my Soul, remain in goodness of God, who has given hi What more could he do to obtain Gracious God! I blush with co

--- door how little I have loved, as

ormity in all things to thy blessed will; co y help, O Lord, for I have no real friend ! Consume in me, with the fire of thy lo arthly affections; make me grateful for t ites and thy love, and if I have hitherto

d thy friendship, I now value it above rs in the world. O my Father, for the le sus, detach my heart from all things. G patience and resignation in time of laboration distress. Give me the spirit of mortificati I may devote myself entirely to thy lo me the spirit of true humility, that I n ise the esteem and opinion of men. Ter o do thy will. Do not reject from thee a s who has offended thee in times past, but v loves thee, and wishes to be always thi ernal God! may I love thee eternally! would see thee loved by all: let me by wo example teach all to know and love th ly hope is in thy merits, O Jesus, and in cession of thy and my mother Mary.

# CONSIDERATION

THE HOLY MASS IS A SACRIFICE FOR OUR SINS.

I.

What would become of the light of the sun? Darkness, and desolation would then pre And if the world were to be de sacrifice of the Mass, what wo py condition? Some persons Lord continues to endure a wo iniquities are committed, whils he was called the God of armie people from the midst of clov

Father a daily victim. We may true the Mass is the sun of the holy Church lissipates the clouds, and rejoices Heave abow of peace, which appeases the ang; the golden key, which opens the treof Heaven's blessings; the mysteriol, through which descend on us the wate mercy; the object of God's complace chealms his wrath and disarms his ju

T

w often would our awful crimes have i the irritated Majesty of God to hurl i ags against us, and destroy us without non, had he not beheld his innocent s ally immolated upon our altars! This vered in the holy sacrifice of the Mass, e o his Father the wounds in his hands a he shows the sufferings and humiliatio he endured in his passion and death, a I SU SIMPLE AND CASY & INCAMS IN e justice for our sins! Who can o such an excess of bounty, or it with the greatest admiration! DIOS your lot, O wretched sinners, if PSt prive you of this great blessing! EFFZLI e so blind as to despise this won-WV01 salvation, and to increase instead dedi your debts towards God ! Will mot eath of your Redeemer of no and de Will you continue to live under fy me. d? O! for the love you bear to am res crity to your own soul, for your heart to this simple means to free you sins I

e below a foretaste of Paradise.

#### PREPARATION FOR COMMUNION

dear Jesus, I adore thee, and unite my a ons with those of the angels and saints, w strate in the presence of thy tremendous A y, pay thee the tribute of honour, glory, a se. Deign to accept the homage of an a pated for ever to thy love and service. Lo on my sins, but on the merit of thy passic leath. If I am unclean, thy blood can pur . If I have been unfaithful to thee, now solved to love and serve thee with all m and soul. However great have been m will never despair, because thou art m affectionate Father and my most faithfu Though I have forfeited my baptisms nce, I will still rely on thy inexhoustil'

but still more o bestow this mer as I am. here chosen for horror of om thee ! How out of m ee and lose thy daily me he great honour judge i into my breast may le y other object but that in weet and bountiful be con s treasure, its joy 08 for ever, dear Jesus hee in times past; ny only good. By thy ed me in life, though hast called me to rea returned to thy seras I am able;

and a most affectionate Spouse. Fac de m scis et vis, scio enim quod amator sis. Let n vote myself entirely to thy love, and then be happy and desire nothing more to the ny life. nto my bosom the treasures of thy grace

Open thy hands, O adorable Saviour, and n me with the eyes of thy mercy : speak eart, and make known to me plainly thy lonet vox tua in auribus meis. Since thou iven thyself to me, give me also thy grace rengthen me with the bond of peace, the f faith and charity, which shall cease or ternity. Teach me by the bowels of thy ch seek in all things thy most holy and righ ill, that I may walk all the days of my li ne way of thy holy laws. Teach me to he orror of sin, to love and follow virtue, and it of my heart all coldness, that I may be

uly more ardent in thy service. Enable m dge myself and my actions carefully, th

## CONSIDERATI

THE HOLY SACRIFICE OF T SACRIFICE OF THANKSGIV MANY BLESSINGS WHICH B

1

CONSIDER, O Christian So which we owe of thanksg benefits we receive from scribe the favours and grachave been showered down moment of our life by our God! Every beautiful and possesses well as all that whis bannifful benderate.

... u ume his prophets to ma us his laws; for this end, by an ineffa of charity, he sent his only Son upon

after having spent his life in doing us ed himself a sacrifice for our love, and a sea of sorrows upon an ignominious c then can we in any manner discharge

mous debt of thanksgiving and gratit we owe to him for so many precious g he has bestowed upon us? What return shall we make to him for

avours and blessings which he has im is? What shall we give him in thanks. o much goodness? Alas! our miserab. on! On the one hand we are under the it obligation of thanking our most ord for all that he has done in our behi the other, our poverty is so great ssess nothing towards satisfying the t of our debt for such benefits. Wi we do! If we cannot contrive his benefits, be-

..... commune of the powerful and efficacious 1 great debt of thanksgiving

desired to have a thousand with gratitude, and to have all living creatures, that them to bless and thank v

Sovereign Dan-

account of the manifold b ed upon us. The oblation to God upon our altars is s of God, that through it we entirely and even superabi nefits by which he enriches and rare are his gifts, we a him one equally and even person of his beloved Son a Christ, who is his equal in a

been some ardent souls. number and excellence of have desired a thousand tor. employ them in thanksgivin angels and saints could not have equalled, much less excelled.

O holy Mass, by which the Son of God is placed, not only within the reach, but in the hands and even in the hearts of his servants. Parvulus datus est hobis. (Isa. ix. 6.) How are you affected, O Devout Soul, by these reflections! Are they not

enough to impress you with the highest veneration for this august and stupendous sacrifice, and

l, come and sanctify this sinful breast by iceful presence. Thou knowest the obwhich prevents me from being perfectly to thee; vouchsafe to remove it, O Lord, r that I may live in thee, and for thee Remember that I am thy captive, doubly by creation and by redemption. Be pleasrefore, to cleanse my soul from every n order that I may worthily receive thy promised only to the clean and pure of peloved Jesus, I believe that thou art the God; that for me thou didst suffer death; it, in the Holy Eucharist, thou art the food

soul. Through the merits of thy passion

welcome, dear Jesus, mine; deign to accept m the honour of thy visit. could a poor peasant off his cottage by a powerfu self at the feet of his soveration of admiration then throw myself at the and profoundly adore the misery. I adore thee, thee for having entered the food of my soul. I to those of thy Blessed h

rions.
soul from all stain of single value of cerestral imable value of celestal gept, live for ever!

# C(

E HOLY N

need of d

The Angelic Doctor, St. Tho divine Saviour by means of th merits of his passion to us; l the efficacy of his great sacrific ings from heaven. But to d lars; the Mass obtains, first which our souls most stand in ourselves interpose no obstacl for past sins, so difficult to ha tory over temptations, whether company, evil examples, infer ternal, from our rebellious habits, or from the inconstanc it obtains increase of grace, so us to walk faithfully in the pa attain that perfection for which even obtains all temporal be tend to the salvation of our

Consider, O Devout Soul, that v Christ prays incessantly for us in the we, in order to render ourselves wort. vine grace, should unite our supplica and pray, as it were, with him. He offer his prayers for us to the Etern Who can describe the sanctity of neart? And are your supplications vith recollection, with attention, with vith devotion? Ah, how tepid, dissi old are our prayers! How little ac ith piety and fervour! What wond e derive so little fruit from this s npetration, which the Son of God offe ray then with Jesus, and like Jesus; ay to obtain all you ask. Hoc sentiod et in Christo Jesu. (Phil. ii. 5.) O Jesus, I thank thee for being my th the Eternal Father. I place all s in the hand(Pa. 1. ... will not despise.

PREPARATION FOR COMMUNICAL I am about to receive the Manna that came down from heaven, the Bread of Angels, the joy of Paradise, my most sweet and loving Jesus That Jesus who for my sake suffered hunger thirst, and fatigue—who, after leading a life fa of sorrows, died overwhelmed with grief! Th der Jesus who, now seated at the right-hand his Eternal Father, unremittingly solicits for unremittingly solicits for unremittingly solicits for unremitting of the state of the solicits day to be my judge, and to decide my future tiny for everlasting happiness or eternal mis What are thy thoughts, O my soul! what thou say to thy Jesus | Reanimate thy faith prostrate before his awful throne, prese him the homage of thy profoundest ado O King of my heart, I approach thy altar O King or my near the Divine Majesty. Hay offer, it may be consecrate in offer, it may be consecrate. this fa Blesse advoca grace. Treat everlas asking from tl ven is lovingl tion th

breast. tender What fferings on my heart. raise and glory be unto the holy and adorcrament of the altar. ive, Jesus, live, my love.

### MAXIMS.

od exalts and glorifies those who humble elves for his love. Ien of property are generally overwhelmed umberless distressing cares. 'orldly prudence has always looked with I eye upon the Gospel of Christ.

... what conduct, what behave uld be ours, whom he has so much loved. his redeemed, his children? Would it no meful in the extreme for a son to look v ifference on the death of his most lov ent! If we heard that any one had so ac the death-bed of his father, should we ard him with horror, and look upon him a aster of impiety? Yet this is exactly w ractised by those Christians who assist at t y Mass without devotion. Their most affe ate and loving Father is suffering for them tical death, and they pay not the tribute of a sigh, and show no sign of compassion disregard his sufferings, they slight h they despise his infinite charity. Oh, his the height of malice, ingratitude, an ty ? se Christians who have the good fortune to

ve at a distance the different secret have been com-

a pilgrimage to the Holy Land, no soone

ment; not where a God has die is now offering himself in sacrifi Our altars are more venerable the Bethlehem. Our altars are more sepulchre of Jerusalem.

St. Jerome having heard the Christian had failed in respect to of our Redeemer, was seized with and wrote him a letter full of he "Wretch," said he, "thou hast near the same seized with the

holy spot were the Son of God w rible sacrilege! Wert thou not sin by the threats of our Lord, 'I the temple of God shall be dest did the zealous doctor inveigh a duct; but such invectives may be still more propriety to those w

\_ ...o sunering Jesus, grieved an ful, lamenting his martyrdom and hi Ah! no, but they are like the wicked J impious priests, the cruel Pharisees, who

by mocked the dying Redeemer, and so blasphemed him, wagging their heads a sing him with insulting words, like these poster, thou hast boasted of being able to the temple and restore it in three days thyself, if thou canst, and come down fr cross." Such are the objects of the imits those unhappy people who assist irrevered the holy sacrifice: and still more do they ble the executioners, the soldiers, and the rabble, who made merry around the dying for they insult by their irreverence their Lord, whom they acknowledge, whom the lieve, and whom they confess to be the Lo glory. Their malice even exceeds in one re hat of the executioners, for these, as St. emarks, would never have crucified hey had known his direction

why this prayer! The good Jesus will not e to descend amongst his enemies. All our verences and profanities, all our ingratitude, not extinguish the fire of his love. Should thoughts. O wretched sinners, instead of lling on him during the Mass, be turned tois all sorts of vanity, he will not cease to pray you. Should your lips, instead of being em-

ed in his praises, be prostituted to vain and olous conversations, still his heart will interfor you. Whilst you are in fact crucifying afresh, he ceases not to cry, "Father, for-

them, Father, forgive them!"

he Mass, where the Son of God offers his olocaust of infinite value to the honour ry of his heavenly Father and for the salv nan, and dare to profane this awful my irreverence and contempt. Arise, O p Cetim, O idolaters and heathens, arise, found these ungrateful and faithless (1s, who dishonour their Lord in his holy ry, and in the performance of the most

Cetim, O idolaters and heathens, arise, found these ungrateful and faithless (1s, who dishonour their Lord in his holy ry, and in the performance of the most idous mystery of faith! But if the sin of assisting indevoutly at the ce of the Mass be so great, how much great it be to offer it! If it be so shamef ist at it without reverence, what must en we ourselves perform the sacrifice irrely! That you may clearly understand int, attend, O Devout Soul, to what foll Christians who are allowed to be prese

Divine Sacrifice, are in some manner invith the sacerdotal office, inasmuch as they priest in offering to the Eternal Father

prayers and profane words, respect, sacred and profane cere not be guilty before his Lord o lege! Would not all who wer dalized at his indecent manner Holy Sacrifice? Would not condemnation of such impior behaviour ! Why do we not strike our weep and exclaim, "It is I wh the priest, and offering with

blood of Christ, have contemp ence the grandest act of Chris ned by my wicked conduct the of religion and faith ?"

Ah my God, my God, how such implety! Why dost t ne Mass as so many angers nom nearught to be angels in modesty, angels in an ngels by that fire of charity which co ur Lord Jesus Christ, and which ought onsume us. O that it were so! Let us reatest honour to this most holy sacrifight of the world, this miraculous oper he wisdom, the vower and the infinite g

#### PREPARATION FOR COMMUNION.

O most loving heart of Jesus, worthy sess the affections of all creatures—hear ted with sentiments of the purest love, spirit be invigorated by thy hallowed fit consuming fire, purify me, and give m life of grace and love! Unite me in suc ner to thyself, that I may never more b ted from thee. O heart! O refuge of si ceive me! O heart afflicted by the si world, pierce my soul with the deeper the down Jesus hy thy sacred m

solved to live for thee alone, w me, and to forget all things but so generous a love.

think only of loving thee, who ha My beloved Jesus! Does it th much to come and unite thysel this most sweet Sacrament! V previously to endure so cruel an a death? Ah! come quickly in was once thy enemy by her s the help of thy holy grace, she is thy well-beloved spouse. Come my soul, come and make me all then and banish all earthly affec do I love, of thee only do I thin seek, do I desire. Whom shoul who hast loved me so much a How is it that thou hast elected honour of receiving thee into n

I not many times turned my and still thou deignest to come

1 Thou art the King of Beaven and .... y wretched servant. Thou art the God ection, and I the vilest of sinners! Ah I not wholly consumed with love for th /hy does not my heart burst forth inte s flames? Why do I not feel within me is corresponding to thy love for me? nhappy creature that I am! How rs have I squandered, during which I re loved thee and advanced in perfe

is! those years were spent in displeasir i in effecting the ruin of my poor sou goodness, dear Jesus, gives me a hop y still compensate for lost time, by red

r exertions in thy love and service. What shall I give thee, O Jesus, in en the rich present thou hast made in thi crament! I present thee with a comp fice of all my earthly satisfactions; er to thee my body and soul, my will erty; if you perceivest that I shall aga

only of thee, and, dying to of thy sacrifice upon the cr to live with thee for ever.

Abandon me not, O Lord, passions, and remember that hands; let me not become have been a great sinner, it resolved to become thy arder I may know thee with lively with ardent charity; under perform it; see my misery, a and, in the end, be admitted sence in eternity, and never thee. Lord, like the prodigal med all my substance, but . the treasures of thy mercy.

> will henceforward be the only tions. Engrave the law of th ly upon my heart, that nothin face it. Look down, O Etern passion of thy Son, whose me

ny sesus, thou hast bestowed thy who me; in return I give myself wholly to wish to compensate for the displeas given thee, my Jesus, by doing all I c b thee.

) Mary, refuge of sinners, have pity

love of God.

#### MAXIMS.

Ve must either rejoice or ever in he he Elect, or suffer for ever with the r a hell.

lot to advance in the way of the Lord k.

le who desires to become holy, must be us heart every thing which is not conductive.

communicate in mortal sin: and glorious Jesus with th souls, which are in the ey filthy and disgusting object effect a more sacrilegious un if they were to attempt to t

Lucifer: worse indeed, ina nitely above all created being nardo relates, that when as once receiving the comp priest, instead of the host : perceived in his hands, whi

power being placed within wretch.

O that it might happen t sons who dare to approac

state of mortal sin, as it die Mary of Egypt, who from t a life of wonderful mortif Attracted by the spirit of davive of oratifying her

aith be sufficient to deter them and prevent heir being guilty of such a fearful crime?

St. Jerome, when his conscience reproached im with having given way to a transport of nger, trembled on entering the great basilic of he martyrs, and stopping on the threshold, owed down and kissed the floor, thanking God or permitting him to enter the Church. This aint, who studied scripture day and night, had

herein acquired a knowledge of the purity which

horrified at the relation, Conc. 3 de seized with trembling. trembled at the resco referens et tolo cor p St. Augustine could not imagine what put such miscreants deserved. num unsereams ueserved maner sustantal man Calphe, Herodis, et Pilati, quam sat digne celebrarits. "I should prefer to e pains which Caipling, Herod, and Pil rather than those inflicted on a sacrileg St. Catherine of Sienna could find no able epithets for those who receive Jesus into their contaminated by those of visible devils, incarnate de ernacles and temples of devils.

Let us continue to consider, the baseness, the vileness, and h of sacrilege which is con ine hatr
is natur
old mor
e God.
;ainst h
etrayed
stly, co
Would
er, whic
i your i
reast ?
) eat the
lood un

rink, as

change yourself, as it were, in capital enemy. Look at Judas, after he had completed his sacril on, says the holy evangelist, tha and entered into him, and urghimself on a tree, from which bowels gushed out, and he gave as St. Peter tells us.

If such external effects do n from sacrilegious communions, t sequences of our estrangement frumon with the devil and eterna not on that account to be regatain.

III

Consider, O Devout Soul, how soning of those who, reflecting evil of sacrilege, resolve to al from the Holy Communion. It sin not to communicate at all, mortal sin; but, at the same ti

blowly to eternal death. As bodily food sary to support the natural life, so the

ment derived from the Eucharistic bre cessary to support the soul. "If," says plainly in the gospel, "If you do not & flesh, and drink of my blood, you shall life in you." Whence it follows, that in good health and strength we must fr take corporal food, it is morally imposs a soul should preserve itself in the state if it seldom receives the Eucharistic bread consequences then must we derive from has been said? Not certainly that it is be to communicate, but that we ought to co cate well and often. Hence let him who science is defiled with sin, prepare hims good confession, and then communicate: ro on to confess and communicate as frequ possible, with the greatest attention and de and he will soon find himself changed in her sort of man. The Eucharistic bread

livine and amnington

ings. To thee I gave imi I received death. For th ness of my kingdom, a received only contempt more could I do for thee more, and love has realiz thee, I desired to remain Sacrament, and to becom Ah! dear Jesus! who this day confer this favou prepared themselves for Holy Ghost by nine day and mortification; and thee so ill prepared !- I. many sins !-I, who am thy love? Ah! my efface my guilt? compensation for the dis

furo 1

ed thee? Is it possible? to come and visit so vile

area unachty. Avenge t ne. O God, but in thy mercy about

or deprive me of thy love. Ch. onvert me; never let me forget t le me before my death to do som f thee. Ah! had I died whilst I was in si er have loved thee, or thanked the or having patiently borne with n nat I might know and love thee. ke possession of my heart, detac om every earthly affection, and ma ine. How happy should I be if I unce every earthly satisfaction as ent upon seeking thy pleasure, my 7 Sovereign beatitude! Happy co all earthly objects, be wholly into I thy love; what riches, what plea lours! My heart was made for t e alone can it find repose. Creatu

and flatter, but can never satisfy

1 alone, 0 my Can

Sana que

"Come, Holy Ghost..... aws

Wash our sinful stains aws

Water from heaven our ba

Water from heaven our ba

Our wounds and bruises h

Water Hounds and Manager of Water Hanksgiving AFTER COM

THANKSGIVING AFTER COM

My dear Jesus, what pledge so my gratifude and earnest of my gratifude and indifferent as an earnest of my gratifude and indifferent and indifferent

heart a sincere attachment to thy holy that I may be devout to her, and love an her, and have recourse to her in time and engage as many as possible to place selves under her patronage. I beseech Lord, to grant me the grace of dying hap receiving the sacred Viaticum during my is flict, and of embracing thee with ardent at

love at that awful hour, and of coming at to enjoy that beatific vision in a blessed in tality. But what shall I offer to thee, in return f favour which this morning thou hast coni upon me! Ah! regard not so much the po of my offering as the sincerity and good will which it is presented. In the first place, a f this my poor soul; it is not indeed so pu then it came forth from the baptismal font as been cleansed in the Sacrament of Peni nd purified by thy adorable blood. To ever, and is seen

my steady aim to root out m sion, that I may not dare to p at thy holy table without h victory over myself. Dear Jesus! My heart is all its affections are centred apostles, on the day of Pente selves wholly and irrevocably do I now consecrate myself to declaration, that in all things . disposal. As from that day of sought thy honour and glory all their actions, so in like ma

servant from this day desire to life of fatigues, labours, and glory of thy name. And as the from the last supper with a det and suffer all things for thy lo

from this temple, fully resolved danger, to bear up against ever than be wanting in my fidelity . Grief, poverty, and contempt, we mpanions of Jesus, and are the inher true followers.

## CONSIDERATION XXVIII.

THE CLEANNESS OF HEART WITH WHICH V TO APPROACH THE HOLY EUCHARIS

T.

consider, O Devout Soul, with what cheart we ought to approach to receirist in the Holy Eucharist, who according of Scripture, is an immaculate Lining to feed amongst the lilies. Whough to receive a God who finds a blen the highest seraphin! Arouse your frameworks towards that holy

ed on our altars, and think of the pu : with which we ought to approach to Holy Eucharist. Ah, woe be to the approach with defiled lips to drin blood, or to receive his holy flesh int rupted and sullied by sin! Jesus is pure dove; how can he endure to in filthy dwelling? He is a limpid shall be be mingled and confounded waters of the marsh! He is the L spot, how shall he be associated v animals? The very thought of such cites horror. Who was more pure th ed Virgin, who is honoured by all a of purity ! It is sufficient to express

> purity to say, that she had never smallest stain of venial sin. Yet speaking of the incarnation of the I cannot refrain from expressing her astonishment at his having through us felt "un horror to enter into her a

y the sacred vessels, or to rethe immaculate flesh of Jesu: into the heart? Ah. says St. act requires the most perfect p says the Apostle Paul, let no sacred table and eat of the brea out first examining himself ca trating into the recesses of his cover his defilements, his inmor tem seipsum homo, et sic de pane i bibat. "Let a man prove himse eat of that bread and drink of th should find himself free from gri approach and humbly receive t But if he find himself guilty of him, for pity's sake, abstain till h ed; and not eat and drink his ow and receive a mortal poison when a salutary medicine.

II.

the type exacted from the people such sanctity, what is not required to mal receive Jesus himself? When Day was established, he consulted the prop upon the subject of constructing a ter the reception of the Ark of the Lord, with the greatness of the undertaking, ed, Opus grande est! Neque enim homi

tur habitatio sed Deo! "Ah, how great I about to engage in ; I am not about t a palace for man, but for the God of

and glory the King of heaven!" Bu

d permit hes, by it racle rati cuit alm e cedar s hen con hich, from his great hat part hod, whi



an abundant dew to make it fit to receive venly food; and the loaves of propositi composed of the whitest flour, placed clean table. and covered with incense, all forth the excellence of the Blessed Sa and indicating the exquisite purity and with which we should prepare our hear ceive it worthily.

## PREPARATION FOR COMMUNION.

Eternal Word, what greater proof of th ness of thy love for man canst thou give, to which thou here exhibitest in becoming and nourishment of thy mean and despical tures! Tell me.—Hast thou in reservation have, means more efficacious for me to love thee! Alas! woe is me! so for having hitherto loved, I have treated the bitterest foe, and have loaded thee with a ner of injuries! Alas! woe is me! for a ble gratification I have lost thy grace and I have turned my back upon thee, declari

irts which are about to receive thee! Can it that thou art pleased with altars of bronze i marble, and thrones of gold, and not rather in the purity of those souls which approach to thy flesh and to drink of thy precious blood! signifies not how brightly the lustre of our riches shines, if this does not arouse in us a at idea of the internal beauty which we should sees before receiving Christ into our breast, ou hast commanded, O Lord, that the fabric of

house should be grand and magnificent, that any remind us of thy infinity and immensity, that we may thereby be moved to receive with the greatest humility and

composed of the white clean table, and covered with incense forth the excellence of the Blessed and indicating the exquisite purity with which we should prepare our leive it worthily.

### PREPARATION FOR COMMUNI

Eternal Word, what greater proof ness of thy love for man canst thou g which thou here exhibitest in becor and nourishment of thy mean and de tures! Tell me.—Hast thou in thou have, means more efficacious me to love thee! Alas! woe is me having hitherto loved, I have treat bitterest foe, and have loaded thee ner of injuries! Alas! woe is me! ble gratification I have lost thy gr I have turned my back upon thee,

is but just that in return I sho voluntary offering of all the delig which this earth might afford renounce them all, and make a so that I will endure all manner rather than enjoy all worldly thee.-Vouchsafe, dear Jesus, to the grace of pleasing thee, who of filling my heart and satiating Veniat dilectus meus in hortum si tus pomorum suorum. "Let my his garden, and eat the fruit of (Cant. v. 1.) Come, my beloved sion of my poor heart, which wa estranged from thee, but by the of thy grace, I hope it has been Come, O Lord, and take a vic which with thine own hands the my soul! Ah, dear Jesus, for glory of thy divine Majesty, warm it and make it fit to become

nou to me; thou shalt become my s embling me; my friend, by partaking ures; my dove, by the gift of simp ny immaculate one, by the gift of p hich I will endow thee." If, then, my rilt have Jesus to abide with thee, open receive him; contemplate thy low is majesty; humble thyself profoun resence: banish self-esteem, which is reatest obstacles to the union of thy esus. Come, then, my dear Redeemer ie ray of thy divine light, make me e depth of my baseness, misery, and ess, that I may so rest in thee as ne parated from thee.

## THANKSGIVING AFTER COMMUNIO

Trahe me post te; curremus in odorem n tuorum. "Draw me after thee; we er the odour of thy ointments." (Cice, then, my dear Jesus, thou hast b

thy of all regard, and deserving of a

UPON THE LIVELY PAITH WITH WHICE TO APPROACH TO RECEIVE JESUS C BLESSED SACRAMENT.

CONSIDERATION XX

min with the greatest respect and veneration. Believe with perfect faith that you are going to receive that great God who with a single glance has power to shake the earth to its very founda-

tions, to dissolve the mountains into smoke, and to arrest the stars in their courses. Believe that you are about to receive that powerful God who commands the waves of the sea, who restrains the fury of the winds, and governs all nature. Believe that you are about to receive that sub-

lime God who dwells in light inaccessible, and

sun the street about which seems our a multitude of angels. Imagine tha after host coming down from heave cles of joy to offer profound adors King. Imagine that you hear the of their celestial strains as they desc

to pay homage to their sovereign ring the holy sacrifice of the Mas holy Father, "the angels assist the orders of celestial spirits raise thei the vicinity of the altar is occupied angels, who do homage to him who molated." Then casting your eye u reflect upon your own misery comp greatness and glory of your Lord Jesus Christ, and humble yourself foundest humility, reverence, ven

holy fear, repeating with the centur am not worthy that thou shouldst my roof." What am I, Lord, that visit me this morning! Ah! ho water, yet when the Holy Sacra rose, to the utter astonishment o and like a flame almost exting revived at the presence of his S his knees, and bowed down his l and in this attitude of lively f reverence he received his Lord. in the hour of death of the great show the great faith by which v imated towards Jesus in the E that we may derive all the bene confer on us; and the great p we ought to make in order to re gift with due reverence and ve-

## m

Consider, in the third place that our faith in the Holy Eu firm without the smallest sha regarding so great a mystery.

flesh is meat indeed," says our gra d. "my blood is drink indeed." The God do all things has willed it so: the God who is ectly free from all error: the God in whom Divine Majesty shines more brightly than sun, has thus established and thus must it be. "heaven and earth shall pass away, but his ds shall never pass away." If this mystery leep and abstruse, this should rather incre belief in it than lessen it; because God ing a mind infinite and incomprehensible its operations must be equally infinite and mprehensible. St. Teresa used to say, that was her conviction of the greatness of God of his power, that the more profound and abse were the mysteries of our holy faith. so h the more did she feel bound to belle

Believe wi ...... tnat Jesus Christ, true God a

does really and substantially exist in Sacrament: believe it as firmly and li really saw with your own eyes, and t your own hands, his glorious body.

faith which St. Louis, king of France towards the most Holy Sacrament. The mass was being celebrated in royal, and at the elevation of the co host, it was perceived by all the people sus Christ had assumed visibly the f beautiful infant. The priest was requ

to lower his arms till the king should be

ed of the wonderful event, and be enable oy the consolation of being present at rdinary a spectacle; and his attendants take it known to him. The saint qui vered them, " Let those go and witness cle who do not believe Jesus Christ ys in the sacred host, which I am mor-

than if I saw it with me

dence he exclaimed joyium, ... persperavi.....Judicia tua jucunda. I have greatly hoped......How av judgments!" How good is our C

who seek him with love! Bonus est mæ, quærenti illum. Quam bonus Is his will!"

qui recto sunt corde. " Ilow good is those who seek to have their hearts Come, then, O dear Jesus, to m beloved Jesus, make me entirely may receive thee worthily! Ena spise every thing for the sake of thy me to do and suffer all things for 1 suffered so much for me. O God of

Ah, how sweet to think that I am ceive the self-same God who was wil upon an ignominious cross for my se that I may really begin to love the but in works done for thy pleasure

with thy love, and invigorate it by th

love! All my affections are given to Jesus, who has so enamoured me of his infinite goodness that I have lost all relish for created objects. I wil love only God, and for him I reserve my whole heart. O King of my heart, come and reign ir my soul; possess thou all my faculties, so that I may serve and obey none but thee alone! Ah let me give myself wholly to thee, who hast giver thyself entirely to me! O Lamb of God, sacrificed on the cross for my love, bear in mind that I

thyself entirely to me! O Lamb of God, sacrificed on the cross for my love, bear in mind that I am one of those souls whom thou hast redeemed at the expense of so much blood and so many torments! O! grant that they may avail me unto eternal life. Grant that as thou cayest al me. every idle thought, every vair carthly affection! Go, fill the mind of those who desire you; I seek y Depart from me, ye creatures, and my Jesus. There was a time when sure in your presence; now I can for I have found one to love who is serving of all my love: I have found beauty enraptures my soul, and w

for I have found one to love who is serving of all my love: I have found beauty enraptures my soul, and w infinitely more than the whole w not yours, I will not, I cannot be sign you all, and will always love; cious and bountiful Jesus.

Most adorable Saviour, complete t

hast begun in my soul. Take pos-

Jesus! Animated by will live only for thee. My heart is

fetters by thy love that I hope I sha separated from thee. My soul is so en ted to thine that I hope that I shall li loving thee. Yes, I will always love th

thee without disturbance. worldly cares and solicitudes disturb not

hee with all my though.

pose of my beloved spouse; but let her b ed to rest entirely on me and to enjoy the ness of my love. Yes, my dear Lord, I all worldly enjoyments, and wish only

my last breath be drawn, I am resolved closely to thee. Allow me, dearest Jes brace thee so firmly as never to be separ. thee. I love thee, my only good, and w thee as much as thou meritest to be lo only joy and rest is to love and please the mand all creatures to leave me, that I i Adjuro vos.....ne suscitetis, neque evigila: tis dilectam. Creatures of this wretched crown of eterna. ...

pangs of death.

Mary, my most affectionate salvant these favours from thy divine Son.
O Soul of Christ, sanctify me, &c.

# RJACULATIONS.

 Make me to feel, O Lord, how thy holy love.
 Dear Jesus, bruised for my lov

gladly to endure all sufferings for thy 3. Blessed agony of Jesus! It is t that I hope to suffer in peace my ago

## MAXIMS.

1. There is an eye that beholds a car that hears all things, and a han all things.

 The praise of man avails little disapproves; the disapprobation of n tle consequence, when God is pleased
 Forget thyself and God will thin

in obscurity as in a n spirits of the just, fills their gladness, encourages them to ring their mortal pilgrimage, every obstacle that could prevriving at the full possession an his infinite majesty. Picture to yourself the sweets countenance which on earth car of men, and allures them to virt see the sweet Jesus, whose wor

consoled the most afflicted; wh brought the most obstinute sinner whose beneficent hands spread I profusion to relieve the distresse time of misery and want. Conside of his love in giving himself to

as was that who-

Communion. He might have rest timable grace to those happy sou served their baptismal innocenc and this would have been a orea

1 24

bena. .. your crimes, torgetter. accepts your sorrow, and rec table with a heart full of t Let such reflections increase and cause you to draw near confidence and sighs of affect heart, beloved Jesus, I give thee and thy love. Complet of thy mercy. Enter into m which thou art already may enter again to defile it. Ah in me that can be in the leas Supply in me all I would do: Help my good desires to be nate my darkness, aid my cold heart with the holy fir may become a furnace of lov

H.

Remember, O Devout S

wormwood or gall. The monk was armed at this awful and very unexp

armed at this awful and very unexp imstance, and reflecting that this c ise from his slight failing of charity to eighbour, he immediately repented engage for it

eighbour, he immediately repented enance for it. Reflect, O Devout Soul, upon how oldness of your love may impede the ou would otherwise receive from the

ou would otherwise receive from the nunion, if this small failing of the got harity to this neighbour produced su ions effect. The saints in communicating we occupied in making acts of love, and r

The saints in communicating we occupied in making acts of love, and r various practices to increase the stre heavenly flame in their souls. St. Jo tom imagined himself applying his n side of Jesus, and thence deriving streams of his precious blood. St. Frientered into the wounds of his Savious theltering himself within the fold of thems.

joyfully anticipating pout to receive, and go full to be nourished with the Observe, that as the bea ers the dews of heaven, and f earth, and carries them to verted them into honey; so ring consecrated the sacred mr altar the choicest flower Paradise, and places him in your tongue, to be conveyed

your spiritual nourishment. sived him excite in your heart gs of love, and offer your hoof glory; converse with him on oul, for he is within you, and is r happiness. In short, bid him lest manner you are able, and - as one who knows .... come to impart what

thou shalt ask of me. Whence she oh after the communion we should be make use of the opportunity afforded ing all we want. God will not omit t well for the good reception you have g

St. Mary Magdalen of Pazzi also says. time after communion is the most prec of our life for conversing with God and our heart with the ardour of his love; require neither master nor book, Jesu himself being our teacher in the art o him. The venerable Father Avila says. should value the time after communic highly, for it is the fittest in order to obta God the choicest treasures of grace. Fail not, O Devout Soul, to profit of th o entreat of God the graces you especiall

need of. Our Lord Jesus one day said largaret of Cortona, "I treat others a eat me." Therefore, when you commdeavour to entertain To-

render the .....
will you not raise your
so bountiful a God, who has even \_\_\_

your food?"
Whenever you communicate you shot that day especially in strict recollectiod. St. Aloysius of Gouzaga usua three days after communion in thanks Jesus Christ. And if you communicate quently than he did, the oftener you rectord, the more closely you should rems to him. Remember that by means of

Communion your body becomes one will Jesus Christ; therefore you should no ke as man amongst men, but as an angel gels, and regard yourself as one belongir happy society.

## PREPARATION FOR COMMUNION.

O wonderful clemency! O infinite go

ment, in
wilt units
that thou
ception—
of disple
My hope
in thy a
offer the

them will both in l I adore to that and by the could many

, ampatiently do I long to heart!

Eternal Father, I offer thet for my own salvation, and for sinners. Look not at my iniq the love of thy dear Son, who heard-of excess of goodness, cor self to me. By this love, O m my petitions, and hear my praye

# THANKSGIVING AFTER COM

Dearest Jesus! With whom he scended to dwell! With one who ungrateful to thee than any creat Oh! that I could render thee duthat the interior sentiments of my as might make me an object of thy divine sight! Oh that duri moments of my union with thee, inflamed with charity as to severy home.

the abundance of thy riches supply my needy soul. Grant me the grant thee, by being entirely divested of the world. I desire to please thee my thoughts, my words, my feelings tions. Enlighten me, that I may ki strengthen me, that I may be able t flame my heart, that I may have n for my life. Give me so great horror I may tremble at the very name or a I ask this through the merits of th which is seated by thy side in heav the merits of Mary thy Blessed Mo

immense love which thou bearest he 38k it. O Lord, thou art fully aware of the

I entertain towards myself. Thou k nuch I love my own comforts, my or own esteem, and how eagerly I grass elicity, which has so often deceived er me, O Lord, from this vain anxiet Pour thy blessings upon my relatives and upon my own family, and grant to never reign amongst us; be mindful neighbours, and particularly, deal mer such as bear any ill-will towards meall, I pray for the Holy Catholic Comost wonderful of thy works. Enlarge extend it over the whole earth, that a ics, heretics, and infidels, may be by its truth, and be mercifully red the paths of error by the teaching of Finally, have compassion on unhar

who cast opprobrium on their holy Me

e means of finding acceptance with G

# CONSIDERATION XXXI.

ON FREQUENT COMMUNION.

I,

REPLECT, O Devout Soul, on the gree hich Jesus Christ receives by our pproaching the Holy Communion. If St. Margaret of Cortona, we read the nee told her that he intended rew onfessor for having advised her to coften. We also read in the Life of thathony Torres, that this servant of (d after his death in glory to a person that God had increased his splen

their power, to my John Avila observes, that the quent communion do the work of the hates the Holy Sacrament, from which souls derive great light and strength, v bles them to advance towards perfectio Life of St. Bonaventure we read that the stained one day from saying Mass out of reverence, contenting himself with only at the holy sacrifice whilst meditate Passion of our Lord. When the te

Host and placed it in the Suint's mouth God would express to him, that it is m ing to him that we should approach t ristic table with reverence and love, th from it from an excess of fear. For these reasons we read that the b

Holy Communion came, an angel took hand of the officiating priest a part of t

For these reasons we read that the hand the holy fathers did always recorrectly extol frequent communion. "

eatly extol frequent communion.

So great is the pleasure which Jesus Christ by receiving him fre Blessed Eucharist, that he has of very great miracles to evince his sa the Life of St. Catherine of Sienn that such was the ardour of her o herself sacramentally to her Lord quently swooned away, and request Raymund, her confessor, to give he nion at the first dawn of day, fearfi hausted by the vehemence of her c sus Christ was so pleased with the of this holy virgin, that one more above holy priest was celebrating the act of breaking the sacred hos particle to fly from his hand and tongue of the holy maid, who was sacrifice; thereby did the Lord ass satisfaction which her fervent as named lucium ..... the child of innocence and the pupu or She was led to a singularly intense de the Blessed Sacrament, and by so how she conceived a most strong and arden receive it at the altar. But owing to h age the nuns would not allow her to cate; and she was obliged to consume longing desire, as if she were within th a fountain, and not able to reach it a her intense thirst. Meanwhile, one morn she was praying most fervently the Lor to her and to satiate her glowing and ard behold, a Sacred Host appearing on a the air, surrounded by extraordinary placing itself on the head of the happy ed child. At this miracle the nuns were ly astonished, and immediately sent we

priest, asking him to come and to see the miraculous event. The priest, jusuch a portent was a clear mark of the 



weakness, he seeks the remedy for the Angelical Doctor writes, that a the Holy Communion may be ples it arises from humility, but it is s sing to God when a person receive and confidence.

and confidence.

We should not dwell upon our or upon the divine mercy. The invimarriage supper, which is a type ment, were not sent to the rich abut to the blind, the lame, types of wretched creatures as we are. We wided with the nuptial garment, we lical of sanctifying grace, is not the feast.

But I do not amend of my defect.

wretched creatures as we are. W vided with the nuptial garment, w| lical of sanctifying grace, is not € the feast.

But I do not amend of my defects I do not increase in virtue. But love your defects, but desire to l them, if you endeavour to fly fro abstain from Communion on this you are conscious of your weakne

-- Journe void of sensible devoti member that it is not necessary for ent of perfection; all that is requi become perfect is strength of wi solution to follow in all things with nerosity the will of God; this is tr d the real fervour which God seek d besides, if you cannot discover devotion in yourself, you should co oftener, in order that by means of rament you may receive it: for, s

hose who abstain from the Comi se they want fervour, act like a m n the cold, who refuses to approa ause he is not warm." Besides, St tinian writes that this holy Sacra

rates in us without our perceiving i St. Bonaventure says, "When yo without sensible devotion, fail 1 ch the Sacrament, trusting in t y, knowing that if you are sick so enemies. Go freely, and nouse.

bread of the strong, and you shall b But you may further urge, that business and domestic affairs offer n ficient reasons to induce you to abs quent communion. Was your bu you, ever intended by an all-wise I prove an obstacle to the prosecutio nitely more important affair of you

vation! Were those worldly troul and cares, which have been steps holy souls to the highest perfection be perverted by you into pernicio perdition! Know you not, that you on the earth for no other purpose employing all your faculties in the se Are you not sensible that every thir is designed to draw you to his love would you lose sight of the sublime you were created, and sacrifice y soul to the pursuit of phantoms,

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to com
but ri
source
to pen
tity; s
need (
sancti
they r
they n
be hes
come
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sick, perfector your who

of thy goodness, dares to approac ble, to partake of thy adorable But am I provided with the ne tions for worthily approaching th O my God, I am conscious how gr need of being continually re-invaltar by this bread of the strong; cover no merit in myself, to er present myself before thee. I ha myself at thy feet, and beseech t me such dispositions as shall er proach thy table worthily. O Lord, I detest the many of have committed against thee, a cease to detest them with all the heart. I would die rather than sin. Would that I had died before mitted my first sin. No misfor grievous, can affect me so much as offended thee. How happy should self under the most painful discar

heart shall be entirely thine; no reatures shall be able to gain ad is first purified by thy holy grace a dinate to thy love. I love thee. all the powers of my soul-I love rence to every other good-more th ure-yea, more than myself!--be consumed by charity—then the zony would become sweet if endure and service! Dearer would it be or thee than to live in joy without av words be belied by actions. I o eart, a heart till now light and in which is resolved to adhere to thee

ne not fall back, but be pleased to y weakness by thy grace, and to en oul the fire of thy love. not contented, dear Lord, with grau race never more to offend thee; en o acquire virtuous habits. Streng e practice of purity, humility, cha

Sing, O my soul, the mystery or a body and blood of Jesus Christ, which morning received! Break forth. O into canticles of thanksgiving to the l God-who was born for thee in the sta lehem-who died for thee on Mount Co who now has given himself to thee in Eucharist! Pange lingua gloriosi con rium. Oh, my heart, wilt thou rema indifferent to this pledge of infinite l rouse thyself! — Dear Lord, be tho awaken within me some sentiment of liver me from the reproach of treatin insensibility and neglect, at a time art meekly reposing in my bosom. ble goodness of God, O truly sacre at which a food wholly celestial is dis which the sacrifice of the cross is re

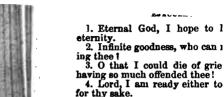
mind divinely enlightened, and a pled glory given to man!" O sacrum co

supreme joy of Paradise—per blessed spirits—limpid fount splendent beauty—inexhausti ery thing that is good— prote of every holy soul—author of light of every mind—humbly

ery thing that is good— prote
of every holy soul—author of
light of every mind—humbly
thee, and implore thy aid in t
my soul. Make me holy in r
thoughts, affections, desires, a
desire, and for this I will no
long as there shall remain in m
Dear Jesus, pardon the faults
ty of in preparing myself for t
morning. Pardon me, and g

greatly shall I 41.

receive thee in future with gree particularly at the hour of my Jesus, that hour will certainly ar it is not far distant—that hour w stretched on a painful couch, exp which is to number me with the



5. Good Lord, enlighten the covers my mind.

6. Dearest Jesus, inflame my powerful grace.

7. Lord, purify my soul from of sin.

8. Lord, make me to know the thing that is earthly, and the that is heavenly.

MAXIMS.



THE Council of Trent says, that a ceive the Blessed Sacrament in t ways. The first, sacramentally: th ritually; the third, sacramentally a The first belongs to those who, J ceive Jesus in a state of mortal sin desire to be united to their Lord

said to receive him sacramentally or belongs to those who approach the nion in the state of grace, and thu blessed Lord sacramentally and spiri ly, those who being in the state of g Communion, belong to the second to receive our Lord spiritually only they do not receive the Lord's body by lively acts of faith and fervent ch pate in many fruits of sacramental It would be impossible to calculatings which attend on spiritual comso little practised by the Christian it may be that a spiritual commun

\_\_\_ uemonstrat

....uon on the part of our Lot communion inflames the soul v it to him, and prepares it for tl highest favours. Now these spiritual commun. beneficially many times during ceive Jesus sacramentally into becoming one with him.

thing can ever prevent you from fervent ejaculations, and ardent It is good, however, once du make a special preparation for this munion, that so you may reap th from it, and compensate in some absence of the reality. The most fa are those when you assist at Mas visits to the Blessed Sacrament. occasions with a sincere act of c your heart may be made pure an reception of your Lord, and fail not them with a most lively fairle

advocates in nea. particle—imagine that you ... dially embracing your Saviour, entertain protestations of love like the following: dear Jesus, come to my poor heart-cor fy its desires-come, sweet Jesus, and s soul; come, come. This done, pause and, with the eye of faith, contemplate of that God who is within you. Then t into accents of thanksgiving and praise those graces which you most require clude with your accustomed acts afte nion. By this means you will not of great advantage from spiritual comm you will also find yourself well dispo you shall have the happiness of appro-Eucharistic table, and receiving in real cred body and blood of your Redeeme wood, which is near the fire, is ever

wood, which is near the fire, is evertion to be speedily ignited; so the sorever warm with devotion towards J

#### HEARING MASS WITH PROPER

ENDEAVOUR, O Devout Soul, v Mass, to accompany these few with devout sentiments, and the tions of your heart.—Should you ticularly moved by any of them there let your heart rest and expe end and effect of prayer is gaine

### Before Mass commer

I believe, O my God, that in th Mass is renewed that sacrifice wh accomplished on the cross—I I renewal is made for the exaltat name, for the sanctification of t the conversion of sinners. Behold, O Lord, here at thy the traitor who has so frequently thee. How ungrateful have I but hee. How ungrateful have I but a management of the same time, I am awared with, thy goodness! Is my thy mercy! Oh, no! Thy mer an infinite degree, the malice of it, then, plentifully descend upon me with a contrite and humble s

# At the Kyrie Eleiso

My miseries, O Lord, are bec object of thy mercy. The great the greater is the title I have to goodness. Ah, my Lord! have Jesus, have mercy. Thou has clement towards the most abandoness.

i, and would gladly iay u...

Be far from me, all human respect. ine of the Gospel, not the maxims and of the world, shall henceforward guid uct, and be the subject of my glory an Further, I hate this deluding and de d, which hated Jesus Christ.

## At the Offertory.

adore thee, O my God, and, in union we est, offer to thee this Sacrifice, for thy d glory—in thanksgiving for all the l derred upon myself, and upon the orld—and in satisfaction for my many se sins of other men. Accept, O Lord locaust, which is no other than thy divonce made priest and victim, offering.

Apply his saving merits abundantledy soul. Be comforted, O my hear imposition for thee.

My soul, thou —
for heaven. Raise, then, —
tions on high. Endeavour for once w
er of the earth earthly, but of heave
My heart beats for thee, O founts
blessing. Thou art for ever my on
Thou alone art the true and sovereig
sides thee all is vanity and lie, illusion

#### At the Sanctus.

O God! Thou art holy, and I as Heaven and earth are full of thee, wh soul presents nothing but a fearful vo with thyself, that I may become we Thou commandest me to be holy, es become so by thy grace. Confiding would exclaim, with an undaunted he tianity, "I am determined to be a seaint, and that soon."

#### At the Elevation

I adore thee, my Jesus, of propitiation for us. Gra be made an oblation pure, thy sight.

## At the Elevation of

O Jesus, I adore in the C cious blood, poured forth on vation. May it descend upo and purify it. Eternal Fath the blood of Abel cried out Cain, so, on the contrary, the Abel loudly pleads for mer blood of my Saviour, O woun sus my God, be my refuge at

Damami.

At the Memento for

we may become children wor rent. For thee was I created, only for thee.

#### At the Domine Non St

God alone is worthy to rec then, can a sinful soul like mi to receive him ! But thou, O gard my unworthiness, but wilt have me to approach the his physician to be healed, as liberal benefactor to be enricl behold the poorest and mos creatures prostrate at thy feet self, and in thy sight I shall b and the richest of all. Wor worthy of thy omnipotence s into my heart—take possessio since I cannot have the hap

## At the end of Mas.

I thank thee, O Lord, for having most unworthy creature to take which is the master-piece of the Pardon, O Lord, pardon all n Grant that, strengthened by virtue of thy beloved Son and our Lord may find admittance into the most of thy heavenly kingdom, and the inflamed with the fire of thy love, soul lives eternally in God, and God Amen.

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